

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



THE FIRST LAMBETH CONFERENCE

From the collection of a reader of **THE LIVING CHURCH** comes this unique picture of the bishops assembled at Lambeth in 1867. Bishop Hopkins of Vermont, American Presiding Bishop (who is believed to be the first to propose such a conference), is recognizable by his full beard (second row, toward the right).

Pre-Lambeth

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"Wanted: Missionary Statesmanship"

TO THE EDITOR: Your editorial, "Wanted: Missionary Statesmanship" [L. C., April 25th], sounds a much needed note. While missionary work has gone solidly ahead in other communions, our Episcopal Church has become so "tolerant" that it is now certain, apparently, of only one thing: "It can't be done."

Long ago St. Paul said, "If the trumpet give forth an uncertain sound, who shall prepare himself for the battle?" Is it any wonder that the laity fail to reach for their pocketbooks, and that many clergy are luke-warm in their support of "281" when the policies that are enunciated from that citadel are so questionable? There seems to be a fear at "281" lest the Episcopal Church say anything that might in any way offend anyone. The result is that trying to be all things to all men, we are in danger of becoming nothing to anybody.

It is this kind of uncertainty, which reflects the lack of ability of our leaders to commit themselves on basic questions which accounts for much of the half-heartedness of the response to missionary appeals. Imagine a business company sending out representatives into a field without their knowing definitely what their product was and how it was superior to any competitive product. Yet we can't even define what our "product" is!

Last week I had as my guest a deeply consecrated and devoted Churchman. This man has demonstrated his loyalty to the Church by personally raising large sums of money for the furtherance of its work. A man of means, he said, "The trouble with persuading people to give or leave money to the Church is that so many are confused by the welter of conflicting reports emanating from our leaders. People who love the Episcopal Church as it is and the things it stands for won't give because they are not sure the things they want their money used for will long continue to exist."

The retrenchment and lassitude from which we so sorely suffer in our missionary work will continue so long as the Episcopal Church refuses to state definitely what it is and what it stands for. Churchmen of all "schools" are looking for some definitive statements which will give them a firm foundation upon which to stand and upon which to build. They look in vain for the Catholic certainty and Evangelical fervor which used to be taken for granted in our midst. Instead one sees political "strategies" and expedient platitudes designed to give the balance of power to one group or another.

Surely "even he who runs" may read the signs of the times. The laity (and the clergy) want an end to this policy of compromise and expediency. They want a discipline which will be definite and canons which are not capable of such divergent interpretation as we have not too long since been shamed by. They want leaders who will not speak with one eye on truth and the other on such compromise as will not offend anybody.

St. James said, "A double minded man is unstable in all his ways." Will we wake up to that truth before, in our desire for

the furtherance of some particular emphasis or school of thought, we cause the whole body to perish?

No communion in Christendom has more to offer this sick world than our own. But so long as we refuse to proclaim the fulness of our heritage we shall continue to give forth diluted pap from high places which deceives nobody; nourishes nobody; convinces nobody; and converts nobody. "Let the Church be the Church" and we shall find support and to spare!

(REV.) WILLIAM J. ALBERTS.
Media, Pa.

Wanted: Missionaries for China

TO THE EDITOR: Paul Denlinger's letter in THE LIVING CHURCH April 4th has just reached me on my return from our station at Paoying, 70 miles north of here on the Grand Canal—my first visit there since the Communist trouble in February. Mr. Denlinger's letter leads me to try to bring to the attention of the Church at home some further embarrassing facts about the present state of our Church's China mission, particularly in the diocese of Shanghai.

The facts are these:

(1) There are today a total of seven American priests in this diocese. In 1949 there were twelve, a net loss of five experienced priests by death, retirement, or resignation. Of the seven now in the field, two are under thirty, one under forty, two in their fifties, and two in their sixties. When will the five be replaced?

(2) The mission in this diocese has at present four missionary doctors, one of them European, who became a member of the mission this year. Two of the four are within a few years of retirement age. In 1940 there were nine mission doctors—again a loss of five experienced workers in eight years. When will these five doctors be replaced?

(3) The Southern Presbyterian Mission is operating in the same province comprising the diocese of Shanghai and representing an American Church membership one-third that of the Episcopal Church, with comparable other overseas missionary enter-

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prises, has five hospitals functioning and a sixth soon to be reopened. The mission has one new doctor in the field, one to come next fall, and two scheduled to arrive next year. Its evangelistic workers in this area are approximately three times the number we have. That seems to be one Church whose members, in Mr. Denlinger's words, "love it enough to support it."

(4) The depleted ranks of our missionary workers have not been filled by Chinese clergy and doctors because their numbers, likewise, are insufficient. Bishop Roberts pointed out at the diocesan synod, held in Nanking, April 20th and 21st, that, although there are 46 clergy (Chinese and American) in the diocese, there are 20 stations without resident priests.

(5) It is true that China is in a politico-military-economic mess. But do we, as Christians, dare to say that God has no plan for China?

Years of preparation and experience in the field are necessary before a missionary can be effective. We need men and women now. Will it be you who read this? Your son? Your daughter?

(Rev.) LESLIE L. FAIRFIELD.
Holy Trinity Chapel
Yangchow, Kiangsu, China

Missionary Giving

TO THE EDITOR: "Doors of Opportunity" came today, illustrating that reductions in missionary work are being made, when missionary work should take the primary place in the world of today.

Doubtless there are some priests, some parishes, some dioceses, and some bishops who just don't believe in missions. Some clergy evidently feel that the money that is sent to missionary work is money that should be kept for local use. This is a favorite argument with vestries. But if the priest believes in missions, he will have no difficulty in getting his people to contribute on the red side of the envelope.

"One million dollars in four hours." Perhaps it was a "stunt," but it worked. Now why can't the Department of Promotion at the Church Missions House work out another one for the missionary giving? I am not envious of the Presiding Bishop's

Fund for World Relief, but I am chagrined that our own mission work must be curtailed for the want of \$200,000. An appeal by mail to the clergy won't do. We rose up to build; we raised a million dollars in four hours. Now what shall we do to "strengthen the stakes, even if we cannot lengthen the cords?"

(Rev.) CHARLES O. BROWN..
Springfield, Mass.

Subscription for Africa

TO THE EDITOR: I have not seen a copy of THE LIVING CHURCH for several years, but from what I remember it would prove of great interest to me here, especially in my "side-line" as principal of the theological college of the diocese of Lebombo.

Africans have a fixed idea that all Americans are Methodists, doubtless because of the good work of the Methodist missions in this Portuguese colony. It would prove refreshing for our people to realize the great American nation has a few members of the Anglican Rite.

Could any of your readers send me his used copy of THE LIVING CHURCH for myself and my theological students? It would be a great kindness.

(Rev.) FRANCIS BOATWRIGHT.
Missao de St. Agostinho
Maciene, Vila de Joao Belo
Portuguese East Africa

The Chicago Issue

TO THE EDITOR: Since reading your issue of May 30th, I know more about the diocese of Chicago than about my own diocese of Newark. I hope that in later months you will be able to feature other dioceses in the same way.

PAGE TREDWAY, JR.
Great Notch, N. J.

Editor's comment:

Beginning with an issue on vacation opportunities and summer Church life in Michigan, THE LIVING CHURCH has published special numbers on the dioceses of Oregon, California, Los Angeles, Georgia, and New York. War-time paper rationing necessitated the temporary discontinuance of the series, but we now stand ready to undertake two or three such projects per year with any diocese that is willing to make the effort.

Relief for Northwest

TO THE EDITOR: I am forwarding one dollar, with the suggestion that a fund be set up, to be placed at the discretion of the Bishops of Olympia and Spokane for use in the present flood emergency.

(Rev.) MAURICE G. FOULKES.
Putnam, Conn.

Editor's comment:

THE LIVING CHURCH RELIEF FUND will be happy to accept contributions for flood relief in the Columbia River Valley, to be forwarded to the Bishops of the afflicted areas. Address: 744 N. Fourth St., Milwaukee 3, Wis.



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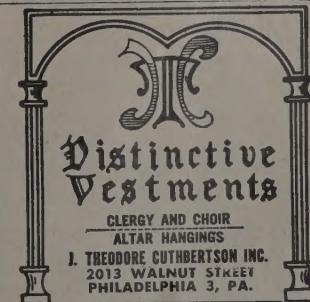
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The Eternal Awakening

Richard T. Loring

This portion of a sermon, will be of great benefit to those who are bereaved. In it, the late Bishop of Springfield shows that the life hereafter is as true and real as the life we live before we are born into this world. Reprinted from *The Living Church* of May 2d.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

- If there is significance in the use of the two Greek words, "agapao" and "phileo," in St. John 21:15-17? Does the Aramaic language, which was used by Jesus and Peter, contain two words for "love" capable of expressing this distinction?

In Aramaic (the same language as Syriac) there are seven word-roots corresponding to various meanings of the word "love." It would therefore have been quite possible for our Lord to make in his native language the play on words found in St. John 21:15-17. In fact, if he used "rhm," the root most nearly expressing the New Testament use of "agapao," and if St. Peter used "r'h," the best word for the New Testament "phileo"; there might be a further play upon the word "r'h" in the command "Shepherd my Sheep," in verse 16. I am told that the Syriac New Testament uses in all six sayings the one word, "rhm," corresponding to "agapao." This version, made in the early part of the fifth century, is not an original Syriac document, but a translation from the Greek. It might be evidence of the existence of a type of text with this reading, but this seems to me unlikely, as no Greek text is found which does not contain the two verbs and the record of St. Peter's grief at the Lord's final use of the one of lower meaning. Either the translator, Rabula Bishop of Edessa, was not sensitive to fine shades of Greek expression, or ignored them in the present instance.

- Is it true that the only king that the Church of England has canonized is Charles I, and that he is now known as St. Charles to the Church of England?

If by the "Church of England" the questioner means only the post-Reformation Church, the first statement is correct. Of course there were many other royal persons canonized in England from the earliest days till the sixteenth century, but the English Reformation was interested in reducing rather than increasing the number of feasts in the calendar. Charles Stuart is the only person who has been officially declared a martyr, and for the day of whose martyrdom a form of service has been set forth by authority of Convocation and Parliament. This day (January 30th), together with a service on May 29th commemorating the restoration of the monarchy and on November 5th commemorating the overthrow of the "Gunpowder Plot," was inserted into the calendar of the Prayer Book of 1662 as a red-letter day. These services were never put into the body of the Prayer Book, but were bound up with it by royal mandate at the beginning of each reign. In 1859 Queen Victoria cancelled the mandate she had issued and the religious observance of the days was repealed by act of Parliament without consulting Convocation.

The second statement, that the King is generally known as St. Charles by modern English Churchmen is not true. He did die as a martyr for his faith, but those were times of greatly mixed motives on both sides, and he died also in behalf of many social and political abuses which no man can today approve. Yet by his death he saved the Church of England. There are five churches dedicated to him, none of them erected in the nineteenth century.

- Although we are not in communion with that body, is it to be assumed that the Orders and Sacraments of the Liberal Catholic Church are valid?

I should say that the presumption is against the validity of Liberal Catholic Orders. You might write the Rev. Floyd W. Tompkins, S.T.D., at 281 Fourth Avenue, New York 10, for more particular information.

- A man was baptized at the request of his sick wife, promising to come to church later for the completion of the omitted ceremonies, as provided on page 281 of the Prayer Book. The wife has since recovered, and the man has not come near the church. Is this a real Baptism? He was baptized by a priest.

It appears to me that, unless by his own statement the man had no real intention to be baptized, the Baptism is valid. In these days of indifference to rules and to the fulfilment of promises, the failure to complete the ceremonies is not sufficient evidence of insincerity. This shows, however, the wisdom of the Church's rule that adults should not be baptized without instruction, prayer, and fasting. See the fourth rubric on page 273 of the Prayer Book.

THIRD SUNDAY AFTER TRINITY

GENERAL

LAMBETH

67 American Bishops Expected
to Attend Conference

Sixty-seven members of the House of Bishops of the Episcopal Church in the United States have signified their intention to attend the forthcoming Lambeth Conference, to be held at Lambeth Palace, London, July 4th to August 8th. In answer to an inquiry sent to them by THE LIVING CHURCH, the following Bishops have replied:

SHERRILL, Most Rev. HENRY KNOX. The Presiding Bishop will also attend the meeting of the World Council of Churches.

BARNWELL, Rt. Rev. MIDDLETON S. The Bishop of Georgia is interested particularly in the Lambeth discussion of unity. He will travel in France, Holland, and perhaps Ireland. He may be addressed from July 1st to 28th, c/o Cumberland Hotel, Marble Arch, London, s.e. 1.

BENTLEY, Rt. Rev. JOHN B. Address: King's College Hostel, Vincent Square, Westminster, s.w. 1.

BAYNE, Rt. Rev. STEPHEN F., Jr. The Bishop of Olympia may be addressed from July 1st-August 8th, c/o the Rev. C. L. Gage-Brown, St. Cuthbert's Clergy House, Philbeach Gardens, London, s.w. 5.

BLANKINGSHIP, Rt. Rev. ALEXANDER H. The Bishop of Cuba is interested in the unity discussion at Lambeth. He may be addressed until August 24th, c/o Hotel Mount Royal, London.

BLOCK, Rt. Rev. KARL MORGAN. The Bishop of California will travel in Ireland and Scotland before the conference. From June 14th to August 14th he may be addressed, c/o Hotel Goring, Grosvenor Gardens, London s.w. 1.

BOYNTON, Rt. Rev. CHARLES F. The Bishop of Puerto Rico is interested in unity and the World Council of Churches. He will travel in the English cathedral towns. His address until September 1st, c/o Miss Mary New, 75 Portland Court, Great Portland St., London, w. 1.

BRINKER, Rt. Rev. HOWARD R. The Bishop of Nebraska is interested in the Anglican Communion and its closer fellowship. He may be addressed from June 14th to August 20th, c/o St. Ermyn's Hotel, Caxton St., Westminster, London, s.w. 1.

BROWN, Rt. Rev. WILLIAM A. The Bishop of Southern Virginia is interested in the subject of relations with other Christian bodies. He will travel in Scotland,

A Message from the Archbishop of Canterbury

IN spite of the special difficulties of travel and disturbed conditions, we expect over 300 bishops of the Anglican Communion to assemble for the Lambeth Conference in July, and among them 73 from the USA. We shall take into consideration grave questions arising out of the secular disorders of the world; we shall discuss together matters of great moment concerning the unity of the Church and the special concerns and obligations of the Anglican fellowship of Churches. But above all we shall be together. For the first time for eighteen years there will be an opportunity for personal fellowship and friendly interchange of experiences and ideas between bishops from all parts of the world. Most of the bishops will be coming for the first time to a Lambeth Conference. Its greatest value will lie in our daily intercourse with one another. The Anglican Communion is a free association of living Churches which share a common tradition within the whole Catholic Church of Christ. For the continuity and vital growth of that tradition and for its application to the changing conditions of the world nothing is more important than a close accord of personal knowledge and understanding between its bishops. You will have us in your prayers, I am sure, that God may bless our fellowship and guide our discussions to the glory of His name and the true benefit of His Church.

GEOFFREY CANTUAR:

France, and Belgium, after August 8th. **BUDLONG**, Rt. Rev. FREDERICK G. The Bishop of Connecticut will travel in Scotland, and may be addressed from June 18th to August 9th, c/o Goring Hotel, Grosvenor Gardens, London, s.w. 1.

CARPENTER, Rt. Rev. CHARLES C. J. The Bishop of Alabama may be addressed from June 25th to August 4th, c/o Harrington Hall Hotel, Harrington Gardens, London, s.w. 7.

CARRUTHERS, Rt. Rev. THOMAS N. The

Bishop of South Carolina is interested in the subject of "The Church and the Modern World." After Lambeth he will travel in England, Scotland, and France. He may be addressed from July 1st to August 8th, c/o Kings College Hostel, Vincent Square, Westminster, London, s.w. 1.

CONKLING, Rt. Rev. WALLACE E. The Bishop of Chicago is to be part-time chairman of the International Priests' Institute, and chairman of one session of the Anglo-Catholic Congress. He may be addressed from July 1st to August 9th, c/o Kings College Hostel, Vincent Square, Westminster, London, s.w. 1.

DANDRIDGE, Rt. Rev. EDMUND P. The Bishop of Tennessee may be addressed from June 28th to July 12th, c/o F. E. Vaughan, Farmleigh, Totteridge, London, n. 20; July 12th to 26th, c/o Miss Courtenay, 5 Lansdowne Rd., Wimbledon, London, s.w. 20.

DANIELS, Rt. Rev. HENRY H. The Bishop of Montana is interested in the subject of "The Christian Doctrine of Man." He may be addressed from June 9th to August 13th, c/o Fred Brittain, Jesus College, Cambridge.

DONEGAN, Rt. Rev. HORACE W. B. The

Fr. Clough Accepts

The Rev. Charles Asa Clough, rector of St. Mark's Church, Augusta, Maine, who was elected Bishop of Springfield at the annual synod of the diocese, held on May 26th, has accepted his election. Subject to the necessary consents of the House of Bishops and the standing committees, the Presiding Bishop will take order for the consecration.

Suffragan Bishop of New York may be addressed from June 30th to August 25th, c/o Athenaeum Court, 116 Piccadilly, London, w. 1.

DUN, Rt. Rev. ANGUS. The Bishop of Washington will also attend the meeting of the World Council of Churches at Amsterdam, as a delegate. From June 20th to July 19th he may be addressed, c/o the Hon. Lady Napier, 16 Cheyne Gardens, Chelsea, London, s.w. 3; July 19th to August 9th, c/o Mrs. Swann, 2 Whitehall Court, London, s.w. 1.

FENNER, Rt. Rev. GOODRICH R. The Bishop of Kansas is interested in the Lambeth discussion of Church unity and world affairs. He will travel in Switzerland, Italy, and France after the conference. He may be addressed, c/o Lambeth Palace, Lambeth.

GARDNER, Rt. Rev. WALLACE J. The Bishop of New Jersey will travel on the Isle of Jersey before the conference. From June 17th to August 13th he may be addressed, c/o Cumberland Hotel, London.

GOODEN, Rt. Rev. REGINALD H. The Bishop of the Panama Canal Zone is particularly interested in the subject of missions in Central and South America. He may be addressed, c/o Lambeth Palace, Lambeth.

GOODWIN, Rt. Rev. FREDERICK D. The Bishop of Virginia is interested in Christian unity. He will travel in France and possibly elsewhere on the Continent. From July 8th to August 10th he may be addressed, c/o Westfield College, Hampstead, London, n.w. 3.

GRAVATT, Rt. Rev. JOHN J. The Bishop of Upper South Carolina may be addressed from June 29th to August 7th, c/o The Goring Hotel, London.

GRAY, Rt. Rev. WALTER H. The Bishop Coadjutor of Connecticut may be addressed at the Goring Hotel, London.

GILBERT, Rt. Rev. CHARLES K.

HART, Rt. Rev. OLIVER J. The Bishop of Pennsylvania is interested in the subject, "Relation of Confirmation to Baptism." He may travel in Germany for confirmation of troops. From June 28th to August 14th he may be addressed, c/o Brown's Hotel, Dover St., London, w. 1.

HARRIS, Rt. Rev. BRAVID W. The Bishop of Liberia will travel in France, Belgium, Holland, and Switzerland. He may be addressed until August 25th, c/o Lambeth Palace, Lambeth.

HOBSON, Rt. Rev. HENRY W. The Bishop of Southern Ohio is particularly interested in the unity of the Church. He is planning to travel in England, and possibly in Switzerland and the Scandinavian countries. From June 18th to August 8th he may be addressed, c/o Goring Hotel, 15 Ebury St., London, s.w. 1.

HORSTICK, Rt. Rev. WILLIAM W. The Bishop of Eau Claire is to be at St. Ermyn's Hotel, Caxton St., London, s.w. 1, from July 1st to August 6th.

JACKSON, Rt. Rev. JOHN L. The Bishop of Louisiana is interested in the "Doctrine of God" and the missionary program. He hopes to travel in Scotland and has promised to preach one Sunday

in Ireland. He may be addressed, c/o Goring Hotel, London, until about September 1st.

JONES, Rt. Rev. EVERETT H. The Bishop of West Texas is interested in unity, worship, and the World Council of Churches. He will travel in Scotland, Norway, Sweden, and Denmark. His headquarters from July 1st to August 9th will be the Goring Hotel, London.

JUHAN, Rt. Rev. FRANK A. The Bishop of Florida is interested in the subjects of unity and marriage. He plans to travel in England and on the Continent. He may be addressed from July 1st to August 15th at Claridges, London.

KEELER, Rt. Rev. STEPHEN E. The Bishop of Minnesota is interested in the subject of unity. He plans to go to Scotland after the conference. He may be addressed from June 22d to July 1st, c/o Colonel and Mrs. Bayley, 35 Albert Court, Kensington, London, s.w. 7; July 1st to 26th, c/o Major J. E. G. Festin, Lexham Mansions Hotel, 32-38 Lexham Gardens, London, w. 8; July 26th to August 9th, Kings College Hostel, Vincent Square, Westminster, London, s.w. 1.

KENNEDY, Rt. Rev. HARRY S. The Bishop of Honolulu is particularly interested in the Conference of Pacific Bishops. He may be addressed from June 19th to July 15th, 55 Draycott Ave., Kenton, Harrow, Middlesex; July 15th to 26th, Kings College Hostel, Westminster, London; July 26th to August 9th, 18 Church Row, Hampstead, London, n.w. 3.

KINSOLVING, Rt. Rev. ARTHUR B. The Bishop of Arizona is interested in Christian unity. He is planning to travel in France, Scotland, Ireland, and Wales. From June 17th to August 14th he may be addressed at 39 Hill Street, Berkeley Square, London, s.w. 1.

KIRCHHOFFER, Rt. Rev. RICHARD A. The Bishop of Indianapolis is interested in "The Doctrine of the Church" and "The Church and the Family." He is going on a tour of the British dioceses, possibly to Paris, Ireland, and Switzerland. From July 5th to August 8th he may be addressed at Westfield College, Kidderpore Ave., Hampstead, London, n.w. 3.

LAWRENCE, Rt. Rev. W. APPLETON. The Bishop of Western Massachusetts is interested in "The Doctrine of Man in Society and History." He plans to travel in England and Scotland, possibly in Ireland. He may be addressed from July 1st to 5th, c/o Goring Hotel, Grosvenor Gardens, London, s.w. 1; July 6th to 19th, c/o Westfield College, Kidderpore Avenue, Hampstead, London, n.w. 3; July 19th to 26th, c/o the Deanery, Windsor; July 26th to August 5th, Westfield College.

LORING, Rt. Rev. OLIVER L. The Bishop of Maine may be addressed from June 28th to August 8th, c/o American Express, London.

LUDLOW, Rt. Rev. THEODORE R. Address: Lambeth Conference Secretary, Lambeth Palace, London, s.e. 1.

MALLETT, Rt. Rev. REGINALD. The Bishop of Northern Indiana before the con-

ference will serve a month's duty in a diocese under the auspices of the Church Assembly Missionary Council. He is particularly interested in Church unity and world peace. From July 1st to August 9th he may be addressed, c/o Kings College Hostel, Vincent Square, Westminster, London, s.w. 1.

MASON, Rt. Rev. C. AVERY. The Bishop of Dallas is particularly interested in the Lambeth discussion of the South India Scheme. He expects to travel in France. He may be addressed from June 30th to July 15th, c/o Air Marshall Baker, Chislehurst, Kent; from July 15th to August 9th, c/o Westfield College, Kidderpore Ave., Hampstead, London, n.w. 3.

McKINSTRY, Rt. Rev. ARTHUR R. The Bishop of Delaware is particularly interested in the unity and peace discussions. He will travel in Scotland, France, and Switzerland. From June 29th to August 9th he may be addressed at Claridges, London.

MICHELL, Rt. Rev. R. BLAND. The Bishop of Arkansas is interested in "The Unity of the Church." He will travel in England and Scotland. From July 1st to August 9th he may be addressed at Kings College Hostel, Kidderpore Ave., Hampstead, London, s.w. 1.

MOODY, Rt. Rev. WILLIAM R. The Bishop of Lexington is interested in all the Lambeth subjects. He will take a brief trip to France and Holland. From July 5th to August 9th he may be addressed, c/o Westfield College, Kidderpore Ave., Hampstead, London, n.w. 3.

NASH, Rt. Rev. NORMAN B. The Bishop of Massachusetts is interested in all the Lambeth agenda. He will travel in Ireland for 10 days, returning to the U.S. late in August. He may be addressed after July 1st at Kings College Hostel, Westminster, London, s.w. 1.

OLDHAM, Rt. Rev. G. ASHTON. The Bishop of Albany is interested in Christian unity, world peace, and International comity. He will also attend the World Council of Churches meeting in Amsterdam. He may be addressed, c/o Athenaeum, Pall Mall, London, s.w.

PARDUE, Rt. Rev. AUSTIN. The Bishop of Pittsburgh is interested in the subject of "The Anglican Churches, (a) Ideals and Forms of Worship." He plans to travel in England and France. He may be addressed from July 1st to August 7th, c/o Lambeth Palace, Lambeth.

PEABODY, Rt. Rev. MALCOLM E. The Bishop of Central New York is interested in all the Lambeth subjects. He will travel in England before the conference. He may be addressed from June 30th to July 15th, c/o the Hon. Mrs. Denys Lawson, Arlington House, St. James, London, s.w. 1; July 15th to 29th, c/o Canon and Mrs. Crawley, 4 The Cloisters, Windsor Castle, Berks.; July 29th to August 5th, c/o Kings College Hostel, Westminster, London, s.w. 1.

PHILLIPS, Rt. Rev. HENRY D. The Bishop of Southwestern Virginia is particularly interested in the subject of "World Conditions and Christian

Unity." He plans to spend a few days in Scotland after the conference. He may be addressed, c/o Lambeth Palace, Lambeth.

PORTER, Rt. Rev. NOEL. The Bishop of Sacramento is interested in the Lambeth discussion of unity and "The Church and International Order." He plans to go to France after the conference. He may be addressed from June 20th to August 20th, c/o The Bonnington Hotel, Southampton Row, London, w.c. 1.

POWELL, Rt. Rev. NOBLE C. The Bishop of Maryland will return to the U.S. on August 13th and until then can be addressed, c/o Durrants Hotel, Manchester Sq., London, w. 1.

QUIN, Rt. Rev. CLINTON S. The Bishop of Texas is interested in all the Lambeth subjects. He may be addressed from June 30th to July 15th, c/o Mrs. Bowley-Moutous, Harrow on the Hill, Middlesex; July 15th to July 29th, c/o Mrs. Denys Lowson, Arlington House, St. James, London, s.w. 1; July 29th to August 7th, c/o Westfield College, Kidderpore Ave., Hampstead, London, n.w. 3.

RHEA, Rt. Rev. FRANK A. The Bishop of Idaho will travel in England, Ireland, and Scotland. From June 5th to August 14th he may be addressed at Lambeth Palace, Lambeth.

SAWYER, Rt. Rev. HAROLD E. The Bishop of Erie is particularly interested in "The Church and the Modern World." He hopes to spend about two weeks traveling in England. He may be addressed from July 1st to 12th, c/o Mrs. Geoffrey Bridgeman, 9 Embarkment Gardens, London, s.w. 3; after July 12th, c/o Kings College Hostel, Vincent Square, Westminster, London, s.w. 1.

STERRETT, Rt. Rev. FRANK W. The Bishop of Bethlehem is particularly interested in the Lambeth discussion of Church unity and world affairs. He may be addressed at the Hotel Connaught, Carlos Place, London, w. 1, from June 29th to August 15th.

TUCKER, Rt. Rev. BEVERLY D. The Bishop of Ohio is particularly interested in the Lambeth discussion of the South India Scheme. He may be addressed from June 29th to July 15th, c/o Mr. and Mrs. W. K. Whigham, 14 Hyde Park, London, w. 2; July 15th to 29th, c/o The Head master, Harrow School, Harrow on the Hill, Middlesex; July 29th to August 9th, c/o Westfield College, Kidderpore Ave., Hampstead, London, n.w. 3.

WALTERS, Rt. Rev. SUMNER. The Bishop of San Joaquin is interested in "Christian Reunion." After Lambeth he plans to travel in the British Isles. He may be addressed c/o Lambeth Palace, Lambeth, from July 1st to August 8th.

WASHBURN, Rt. Rev. BENJAMIN M. The Bishop of Newark is interested in Church unity. He may be addressed at the Cadogan Hotel, Sloane St., London, s.w. 1, until August 11th.

WHITTEMORE, Rt. Rev. LEWIS B. The Bishop of Western Michigan may be addressed at St. Ermyn's Hotel, Caxton St., London, s.w. 1.

WING, Rt. Rev. JOHN D. The Bishop of

South Florida may be addressed from June 21st to August 14th, c/o Basil Street Hotel, Knightsbridge, London, s.w. 3.

WRIGHT, Rt. Rev. THOMAS H. The Bishop of East Carolina may be addressed from June 30th to July 5th, c/o The Viscountess Hewart, Garden Hill, Totteridge, Londons, n. 20; July 5th to August 9th, c/o Westfield College, Kidderpore Ave., Hampstead, London, n.w. 3.

The National Council reports that Bishops Bloy of Los Angeles, Cross of Spokane, Hall of New Hampshire, Larned, Bishop in charge of the American Churches in Europe, Salinas y Velasco of Mexico, Scaife of Western New York, and Wilner, Suffragan of the Phillipines, are also planning to attend the conference.

Bishops not attending are Atwill of North Dakota; Banyard, Suffragan of New Jersey; Barry, Coadjutor of Albany; Bennett of Rhode Island; Bowen, Coadjutor of Colorado; Casady of Oklahoma; Clingman of Kentucky; Clark of Utah; Dagwell of Oregon; Emrich of Michigan; Essex of Quincy; Gesner, Coadjutor of South Dakota; Gray of Mississippi; Gunn, Coadjutor of Southern Virginia; Haines of Iowa; Heistand of Harrisburg; Hines, Coadjutor of Texas; Hunter, Coadjutor of Wyoming; Ingle of Colorado; Ivins of Milwaukee; Lewis of Nevada; Louttit, Suffragan of South Florida; Mason, Suffragan of Virginia; McClelland of Easton; Nichols of Salina; Page of Northern Michigan; Penick of North Carolina; Quarterman of North Texas; Reinheimer of Rochester; Remington, Suffragan of Pennsylvania; Roberts of South Dakota; Scarlett of Missouri; Spencer of West Missouri; Stoney of New Mexico and Southwest Texas; Strider of West Virginia; Sturtivant of Fond du Lac; Van Dyck of Vermont; Voegeli of Haiti; Walker of Atlanta; Ziegler of Wyoming.

New Province Proposed

One of the many matters to come before the Lambeth Conference is a proposal to set up a Province of West Africa of the Church of England. The scheme was inaugurated and discussed at a meeting of the bishops of that area, held last January. Bishop Harris of Liberia attended, but his district is not involved in the proposed provincial organization.

The meeting was held in Accra.

FLOOD

Churches Suffer Little Damage

By the Rev. ERNEST J. MASON

In three widely scattered areas of the district of Spokane, melting snows have combined with the heaviest rains in years to produce floods which may not subside for weeks to come.

The heaviest property damage, including the only Episcopal church flood-

ed, is in the Kootenay Valley in northern Idaho. Eight inches of water are standing in St. Mary's Church, Bonners Ferry, Idaho. The church is secure on its foundation, however, and smaller furnishings have been removed. The new oak altar, consecrated at Easter, has been placed on top of the pews for safety.

The Methow and Okanogan Rivers in central Washington have flooded thousands of acres of rich orchard lands. Here the churches are built on higher ground and have thus far escaped damage. The Rev. Gordon Lind, Okanogan, priest in charge of five missions in that area, has been working with a volunteer crew to reinforce the dikes. He and his family were evacuated from the vicarage, but have since returned.

Richland, Wash., the "atomic city," is reported by the Rev. Leo W. Dyson of All Saints' Church to be isolated by the rising waters of the Columbia, but to have suffered only minor damage. Flood conditions are somewhat worse in the neighboring towns of Pasco and Kennewick, but churches are well above threatened levels.

Relief operations in all of these communities are being efficiently handled by the Red Cross, Guilds and other Church groups are assisting in the operation of canteens.

(No word has yet been received from our correspondent in the diocese of Oregon.)

CHURCH PRESS

Secretary Marshall Declines Churchman Award

Secretary of State George C. Marshall has declined to accept the annual award of the *Churchman*, a Church magazine edited by the Rev. Dr. Guy Emery Shipley. Mr. Marshall told a Washington news conference that although he had agreed several months ago to accept the award, he had since learned that the magazine "is not an official publication of the Church, and engages in political discussions of an international character."

In rejecting the award, which has been made "for the promotion of good will and better understanding among peoples," Mr. Marshall turned down a tribute which was last accepted by Gen. Dwight D. Eisenhower on December 3, 1946.

Dr. Shipley, who said that the *Churchman* had "opposed the position Mr. Marshall took against the partition of Palestine," released copies of exchanged letters showing that on May 18th Mr. Marshall finally declined to send a representative or "otherwise become involved" in the dinner.

The new state of Israel has been substituted as the recipient of the award.

JAPAN

Bishops, Priests Return
to Nippon Seikokwai

In one of the most glorious and significant services of Thanksgiving ever held in the Nippon Seikokwai, three of the war-time consecrated bishops and six prominent priests who had left the Church and joined in the United Christian Church, were received back into the Japanese Church on Wednesday morning, May 12th, at Holy Trinity Church, Tokyo. The service was held just four hours before the Presiding Bishop, the Most Rev. Michael Hinsuke Yashiro, and Bishops Makita of Tokyo and Yanagihara of Osaka enplaned at Haneda airport, Tokyo, on a Northwest Airliner bound for New York and Lambeth.

A congregation made up of the Presiding Bishop and the Bishops of Tokyo, Osaka, Tohoku, South Tokyo, and Kyushu, the four liaison representatives of the Churches in England, Canada, and the United States, the full National Council of the Church in Japan, and representatives of the standing committee of the dioceses and the student and faculty bodies of the Central Theological Seminary, attended the Service of Thanksgiving and Reconciliation.

It is of world-wide interest to the provinces of the Anglican Communion that such a service of reconciliation was held before Japan's three Bishops depart for Lambeth where the status of the seven war-timed consecrated bishops of the Japanese Church will be discussed. A translation of the brief reconciliation which preceded the celebration of the Thanksgiving Eucharist follows:

The Presiding Bishop: "As Almighty God has in His great mercy brought you together with the congregation which you shepherd back into full fellowship with us in the Lord, you must with us consider the peace and progress of the Nippon Seikokwai and promote its good. Accordingly I would ask:

Question: "Do you promise to keep the Constitution and Canons of the Nippon Seikokwai?"

Answer: "I promise this."

Question: "Will you obey the diocesan bishop set over you and accept his lawful admonitions?"

Answer: "I will, the Lord being my helper."

The Presiding Bishop: "May the Almighty God who leads us into the truth keep us in the unity of the Holy Spirit and cause us ever to show forth His glory. May the blessings of the Father, the Son, and the Holy Spirit be with us. Amen."

The Presiding Bishop proceeded at once with the celebration of the Thanksgiving Eucharist, assisted by the Bishop of Osaka. The Epistle was read by the

Rt. Rev. Shoichi Murao, and the Gospel by the Bishop of Tokyo. The retired Bishop of Kyushu, the Right Rev. Arthur Lea, senior Anglican Bishop in Japan, preached the sermon. The paten and chalice were administered by the Rt. Rev. John C. Mann, Church of England liaison representative, and Bishop Yanagihara of Osaka.

At a similar service held a year ago three of the war-time consecrated Bishops, Jusaku Fujimoto and Kanichi Matsumoto of the diocese of Osaka and Zen-saburo Yagi of Kyoto, had been received back as priests of the Church with the understanding that their episcopal status would be decided at Lambeth. A third Osaka Bishop, Michinobu Yokota, died before action was taken.

At the service May 12th, the Bishops Tsunenori Takase, Shoichi Murao, and Bunzo Goto, were received back together with Frs. Fukushima, Igaki, Seki and Kobayashi of the Tokyo diocese, and Takiguchi and Murakami, of Sendai, Tohoku diocese. Two other priests, Mori and Miura of Kyushu diocese, were prevented from making the 40 hour trip to Tokyo and are to be received back at an early Service of Thanksgiving and Reconciliation to be held in the diocese of Kyushu in which the Rt. Rev. Paul Jinbei Machijima, Bishop of Kyushu, and Bishop Lea, will act for Presiding Bishop Yashiro.

Bishop Tsu Visits
Church in Japan

The Teusler Memorial House, St. Luke's International Medical Center, Tokyo, Japan, was the scene of one of the Far East's most significant post-war events, when on April 30th, a group of bishops, clergy, heads of Church institutions, and representative Allied Churchpeople, gathered for a hastily arranged buffet luncheon reception given by the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan] to the Rt. Rev. Andrew Yu Yue Tsu, general secretary of the Chung Hua Sheng Kung Hui [Holy Catholic Church in China].

Bishop and Mrs. Tsu stopped off in Japan four hours while their ship, the *General Gordon* put in at Yokohama. By arrangement with the Allied authorities, the Tsu family were immediately transported to Tokyo for this first direct meeting held since the end of World War II between Japanese and Chinese bishops of the Anglican Communion.

In a brief welcome address to Bishop and Mrs. Tsu, Bishop Yashiro outlined recent events in the Japanese Church. Extending to them a warm welcome, Bishop Yashiro stated:

"Since the war ended, we have held two general synods, the first here in Tokyo and the second one last year in Nara. At each of these two synods we sent a message of our sincere good wishes and a desire to re-establish fellowship with our brethren of the Chinese Church. It is of paramount importance to me to meet you personally."

"Our hope was to send a representative to Lambeth and to restore fellowship in London. Until a month ago there seemed no possibility for us to send our representatives, so when I received your letter through Colonel Rusch, not only myself, but the whole National Council were delighted and formed a special committee to welcome you. Today, I am indeed thankful, that you are here to meet with us of the Japanese Church. I am sure this day marks a new milestone in the restored fellowship between us which was broken off in 1938."

Bishop Yashiro continued by saying that they had felt their responsibility for the sad years of the war, and that this meeting was indeed an event which gladdened the heart. Concluding, Bishop Yashiro stated, "I am sure God has given us this wonderful opportunity. Will you kindly remember that we, the bishops and Christians of the Nippon Seikokwai are now doing our best for evangelistic work, and will you kindly pray for us to do this work for God."

Bishop Tsu replied:

"It is a great pleasure for my wife and me to be with you this afternoon and to have this wonderful reception in this country. Years ago I was here but this is the first visit since the close of the war. I immediately corresponded with Colonel Rusch on the possibility of my getting into touch with you, my colleagues, on this brief visit to Japan, in order that we might present our greetings to you."

"When I heard you mention that you are now in the midst of a great evangelical effort, my heart was touched because in China we think that it is the great call of the Church, namely, greater effort in evangelism. So during the last synod, which met last summer, it was resolved that we should introduce a three-year effort of evangelism. We are bonded together to present the Gospel to our respective countries, and to the people of the world."

Mrs. Tsu was then asked to speak on behalf of the women of the Church in China. She said that it was the custom in her family for the man to do the talking and she felt she should keep to that custom, but she did wish to extend her thanks and good wishes to all the women of the Japanese Church. Turning to Mrs. Rodomu Sugai, national president of the Woman's Auxiliary of the Japanese Church, she expressed a wish that the president of the Woman's Auxiliary of China would especially want her to extend greetings.

Chaplain Mize, of the 49th General

Hospital, spoke briefly on behalf of the Episcopal Church Clubs of Tokyo and Yokohama after which Lt. Col. Paul Rusch, who presided, called upon the Rev. Fr. Kenneth A. Viall, SSJE, liaison representative of the American Church who extended greetings to Bishop and Mrs. Tsu.

After a photograph was taken by Bishop Tsu, the Chinese and Japanese Bishops held a brief discussion, while at the same time Mrs. Sugai, president of the WA of Japan, Mrs. Albert B. Knight, president of the Allied Woman's Auxiliary of Tokyo, and Mrs. Tsu exchanged information regarding their work.

GERMANY

First Wooden Old Catholic Church Dedicated

By the Rev. P. H. VOGEL

Before the war, the Old Catholic congregation at Frankfurt am Main, Germany, shared the Old Nicholai Church. When, during the war, that church was heavily bombed, they wandered to various places to hold their services. With money given by the Episcopal Church in the United States through Church World Service, the material for a pre-fabricated church was sent from Sweden. After some months of labor, the completed new church now stands beside the destroyed English Church of St. Boniface.

The church has been dedicated to St. Willibrord, the first Bishop of Utrecht, from whom Old Catholic bishops received the Apostolic Succession. The new church is the only such building now possessed by the Old Catholics in Germany.

On April 25th the church was consecrated by the German Suffragan Bishop (Dr. Steinwachs) of Mannheim, with the assistance of priests from neighboring parishes. Representatives from Church World Service and Chap. James H. Terry of the Episcopal Church were also present and gave short addresses.

The church is conveniently located in the heart of Frankfurt, and will accommodate about 300 people. With it, the congregation at Frankfurt am Main is the first in the province of Hessen which once again may use a church of its own. The churches in Wiesbaden and Offenbach were heavily damaged during the war, and as yet have not been replaced.



CONSECRATION AT FRANKFURT: (top) Frs. Vogel, J. Huemer, Bishop Steinwachs, Frs. P. Pfeister, J. Dicken, Lenz; (center) the parishioners of St. Willibrord's Church; (bottom) the Bishop, Frs. Pfeister and Dicken, and Chaplain Terry.

How the Lambeth Conference Functions

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

AT THE meeting of the Consultative Body of the Lambeth Conference in 1946, I, with some hesitation and I hope with tact, ventured to suggest that, in view of the difficult conditions prevailing at the present time, they might be justified in having a somewhat shorter Lambeth Conference in 1948. The answer to this was a typically British "No," on the ground essentially that "we have always done it this way." Consequently, in contrast with the World Council of Churches, which meets for only two weeks, the Lambeth Conference meets for a full five weeks, plus some preliminaries, which means it extends from July 1st to August 8th.

MANY "FIRSTS"

Most of the bishops attending the coming Lambeth Conference will do so for the first time. This is true of the Archbishop of Canterbury himself. Consequently, it will be a new and somewhat different experience, and, in order to take full advantage thereof, some advance thinking is necessary. While the intellectual preparation has been hampered by shortness of time and difficult conditions, it promises to be adequate. Already at least a dozen documents, ranging from pamphlets to small books, have been sent to the bishops. Most of these are by committees of theologians of the Church of England simply because they were the most competent and available. Two are by our own Church, namely, Dr. Hardy on "Anglican-Orthodox Relations," and one by Bishop Lawrence on "Intinction." If these several reports and papers are carefully perused by the attending bishops, they should be well prepared to participate in and profit by the deliberations of the conference.

The structure of the program provides for one week of full sessions where the main subjects are presented; two weeks of committee meetings where they are discussed in detail, and resolutions and reports formulated; then two weeks of full sessions in which the reports of committees are considered and final action taken. Preliminary events include a reception to the conference and a service in Canterbury Cathedral on July 1st. On Friday, July 2d, is a meeting of the full conference to review the Conference of 1930, followed by a quiet hour in Lambeth parish church; and on Saturday, July 3d, a reception of official delegations from other Churches at a garden party at Lambeth Palace. In-

cidentally, there is a real garden there now, due in part to the generosity of the late J. Pierpoint Morgan.

On Sunday, July 4th, is held the inaugural service in St. Paul's Cathedral, London, which is a truly great occasion; and the procession, with the vari-colored

evenings are free, as well as Saturdays and Sundays. The Archbishop of Canterbury asks that the bishops not go out of London for the weekends of July 2d-4th, July 30th-August 1st, and August 6th-8th.

On Tuesday, July 27th, the full conference reassembles and continues in session, weekends excepted, until August 6th. The conference closes at a service in Westminster Abbey on Sunday, August 8th.

ANCILLARY ACTIVITIES

In addition to all the above, there are some ancillary activities of interest and importance. The present list shows twenty-eight such, almost one for each day, and they range from parties for clergy wives and Mother's Union meetings to meetings with the King and Queen and the members of Parliament. Five of these events are starred, which means that they are practically of obligation to the bishops attending:

July 13th, the bishops will be presented to the King and Queen at Buckingham Palace;

July 14th will be held the Lord Mayor's dinner, which is always an impressive function;

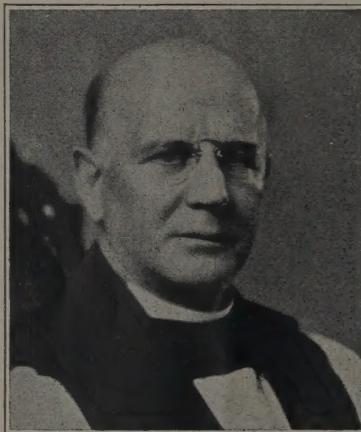
July 16th, there will be a party given by the Lord Chancellor and speaker, at which time opportunity will be given to see something of Parliament at work;

July 21st there will be a garden party at Fulham Palace as guests of the Lord Bishop of London;

July 22d there will be a garden party at Buckingham Palace.

The last is a very large and impressive affair, though it is no longer necessary to wear top hats, as was the invariable rule in former days. The Labor Party and the war have changed all that. At the one I attended last summer I saw more bowler hats and soft hats than toppers, so no American bishop need take the trouble to carry his top hat with him unless he desires so to do.

I cannot conclude without a word of tribute to the courage and pertinacity of the British in carrying this through under present difficult circumstances. They appear to take these in their stride and show no real concern, and I am sure the conference will prove to be well worthy of its predecessors. This fine spirit was exemplified in the final paragraph of a recent letter from the Archbishop, in which he said: "I maintain that, if the Olympic Games can be held in England, we can hold the Lambeth Conference."



BISHOP OLDHAM: *The war has changed hats but not hearts.*

gowns and hoods, and differing ecclesiastical dress of invited guests such as our Protestant brethren and members of the Greek Orthodox Church, is itself impressive.

Monday, July 5th, to July 9th, the conference meets in full sessions in the Lambeth Palace library, which was practically destroyed by bombs but is now in process of rebuilding and is expected to be ready in time for the conference. At these meetings the five main subjects of the program are set forth, each by some person or persons expert in these matters. The five topics are as follows:

- (1) The Christian Doctrine of Man in Society and History.
- (2) The Nature of the Church and of its Unity.
- (3) The Anglican Churches.
- (4) The Growth of the Anglican Churches.
- (5) The Ethical Standards of the Church.

July 12th to July 23d is given up to committee meetings. Every bishop is supposed to be on one of these committees, and, if he takes matters seriously, as he should, he will attend their sessions and make his contribution. The work is continuous but not over-arduous, and

The Unity of the Church

By the Rt. Rev. Goodrich R. Fenner, S.T.D.

Bishop of Kansas

THE scope of "The Unity of the Church" of the Lambeth Conference agenda is very comprehensive. It includes the following particular subjects:

- (a) The Nature and Mission of the Church
- (b) Anglican Relations with other Churches
 - (i) Episcopal
 - (ii) Non-episcopal
 - (iii) The Church of South India
- (c) The Ecumenical Movement

A preparatory committee appointed by the Archbishop of Canterbury has been at work on several phases of the subject. It is composed of eight bishops and eleven priests — all English. The chairman of the committee is the Bishop of Derby (Dr. Rawlinson). In the membership are the Bishop of Chichester (Dr. Bell), Canon Hodgson, and the Rev. Dom Gregory Dix, OSB — men well known in America for their work in the field of unity.

Not much has come from the committee that would give indications of what specific proposals the Lambeth Committee and the Conference itself will have to consider. The relation of the Anglican Church to the Church of South India was made a part of the agenda by the consultative body which met in London last July. Our American Church is submitting a *Statement of Faith and Order*, prepared in harmony with the Lambeth Quadrilateral, which the Commission on Approaches to Unity was directed to formulate [L. C., April 4th].

DOCTRINE AND DOGMA

With respect to the nature and mission of the Church, it might well be assumed that the subject will be treated within the limits that bear specifically upon the problem of unity. This would involve our present day interpretation of certain articles, liturgical statements, and canons in official formularies of the Church. These consist of the XXXIX Articles, the Book of Common Prayer, and Canons Ecclesiastical. These formularies are interpretations themselves, and, of course, were never thought of as setting up a new ecclesiastical system or a peculiarly Anglican body of doctrine. It was the Church of England before and after it renounced papal jurisdiction, and her formularies that came out of the Reformation were directed solely at reforming those abuses that had arisen in her continuing life. The one unvarying factor that has had the most funda-

mental influence on all Anglican thought and teaching is her continuity. She never thinks of herself as having her origin in the sixteenth century, and she properly interprets her formularies within this historical context.



BISHOP FENNER: *Varied reunion plans will be discussed at Lambeth.*

Much has already been accomplished in Anglican relations with other episcopal Churches. The Bonn Agreement between the Anglicans and Old Catholics, originally set forth in July, 1926, has been endorsed by the Synod of Old Catholic bishops and the English Convocations, and it has recently been instrumental in bringing about intercommunion between our American Church and the Polish National Catholic Church. The two Churches, while still preserving their own traditions and their autonomy, have ceased to be "separated" communions.

The union between the Anglican and the Swedish Churches is not as full as that which we have with the Old Catholic Church. The chief barrier is a considerable difference in theological tradition and practice. Progress, however, has been made in the reciprocal offers of admission to Holy Communion of each other's communicants and participation in consecration of bishops. These have been acted upon and this alone gives much hope for the future.

Intercommunion has not yet been

achieved with the Eastern Orthodox Churches. For several reasons, progress has been slow, but chief among them is the great political unsettlement the countries of the Orthodox have endured for so many years. The recognition of Anglican orders by the Patriarch and Holy Synod of Constantinople in 1922 and the subsequent favorable action by the Churches of Jerusalem, Cyprus, Alexandria, and Romania, has resulted in cordial fellowship between the two communions. With the new confidence that has been established, the remaining problem of doctrinal interpretations should proceed toward an early solution.

It is expected that further consideration will be given to the separated Churches of the East. These are the Assyrian, the Syrian Jacobite, and Armenian Churches. The Assyrian Church has been regarded as Nestorian and the Syrian Jacobite and Armenian as monophysite. A commission set up by Lambeth in 1908 has worked on the problem. The principal question had to do with their faith as touching the Person of Christ. The approach was made on the basis of the Christological verses of the Athanasian Creed. The Assyrian bishops accepted them in their entirety and stated that they were adequate statements of their belief. In the examination of their liturgical books it was found that they contained many things that were incompatible with the Nestorian heresy. After inquiry into the doctrine of the Syrian Jacobite and Armenian Churches the report was made to the Lambeth Conference of 1920 that these Churches were no longer infected with errors that had been attributed to them. Lambeth in 1930 stated that as these are Eastern Churches, "We should greatly wish that their bonds with the Orthodox Church should be drawn closer and that our friendship with them should conduce to their reunion with the Orthodox Church."

CHURCH OF SOUTH INDIA

The subjects of the Church of South India and our own *Statement on Faith and Order* are too extensive to be treated in detail within the limits of this paper. There is little need for it, however, as they have been given wide publicity in the Church press. It will be sufficient to say here that as the Church of South India is an accomplished fact, it remains for the bishops assembled at Lambeth to wrestle with the question of further policy in its relations to that denomina-

tion. This policy will develop out of answers to such questions as: Should the bishops of South India be received as bishops by the Churches of the Anglican Communion? Should those ministers of South India who in the past were ordained priests in the Anglican Church be entitled to celebrate Holy Communion in Anglican Churches? Should this privilege be extended to those who have been or hereafter will be ordained presbyters in the Church of South India? Should its communicants who have received episcopal confirmation be entitled to receive Holy Communion in Anglican Churches?

Our *Statement of Faith and Order* is submitted as a document which it is hoped "will form a useful instrument of further negotiation with those Christian bodies which will be willing to join with us in seeking a way into that unity to which our Lord is calling all Christian people." The resolution of the General Convention directed the Joint Commission on Approaches to Unity to prepare the statement in harmony with the Lambeth Quadrilateral and that it would be used as a basis upon which the Church would work toward intercommunion and organic federation. It contains no issue or question which Lambeth is asked to answer, but it is submitted in order that the conference may give its opinion as to its competency and sufficiency.

Some of the salient points in other schemes which deal with non-episcopal Churches are as follows:

In the Ceylon Scheme there are the Anglican, Methodist, Baptist, and Presbyterian Churches. It follows somewhat the South India Plan, but on the more disputable points which have created difficulty for Anglicans it is a great improvement. Provision is made for a full unification of all ministries by supplemental ordination. "Episcopacy as it is known in the undivided Church shall be part of the United Church in the future." It states further that, "The uniting Churches believe that the ordained ministry is a gift of God through Christ to His Church, who gave to His apostles a commission which has been perpetuated in the Church." No proposal is made that presbyters shall take part in the laying on of hands at the consecration of a bishop. Confirmation is provided for. There are still some anomalies in the scheme, but on the whole the approach is being made on the sound basis of seeking agreement on the episcopate, Eucharistic doctrine, the priestly office, the place of the Creeds in the life of the United Church, and on marriage.

Conferences in North India began in April, 1929. The four bodies which have taken an active part in them are the Church of India, Burma and Ceylon, the British Conference of the Methodist Church in India, the Methodist Church in Southern Asia, and the United Church

of Northern India. *A Proposed Basis of Negotiation* was published in 1941, and it has been widely approved as an adequate basis for negotiation. Like the Ceylon Scheme, it is an improvement on South India. It does not provide specifically for Confirmation, but it sets forth a communicant requirement for a public profession of faith which they likely regard as the spiritual equivalent of Confirmation. The principle of the unification of the ministry by the mutual laying on of hands in an act of supplemental ordination is accepted. The interim period of South India is thereby avoided, but there would be an interim period in which existing traditions and forms of organization would be carried on. The ordination of presbyters is by the laying on of hands of the bishop and presbyters, but no provision is made for presbyters to join in the consecration of bishops. Three bishops at least shall participate in the consecration of another bishop.

It is agreed that: "The episcopate shall be both constitutional and historic, though this agreement is not to be taken as committing them to any particular interpretation."

What violence has been done to that phrase of Lambeth, 1930, which says that we do not insist "upon any theory or interpretation" of the historic episcopate. Practically all documents tear it from a good clear-cut context which states specifically what the office and functions of the episcopate mean in the Anglican Church. While the Church makes room for those who believe episcopal consecration to be essential and those who believe it to be unessential, yet it acts uniformly as though it were essential. Individual belief is one thing, but when it comes to the corporate action of the Church, episcopal consecration for bishops is essential; episcopally ordained priests are essential; and no Eucharist is celebrated except by a priest who has been so ordained.

The Iran (Persia) Scheme was drawn up in 1942, and with some deterioration from the Anglican point of view, it follows in general the South India model.

Interest has been aroused between the Church of England and the Church of Scotland by the Cambridge sermon of the Archbishop of Canterbury in 1947, and it will undoubtedly lead to renewed Anglo-Scottish conversations.

Efforts in Southeast Nigeria are still in the conversation stage. The movement toward unity is quite strong in eastern Nigeria, but relations in the western area are not so close.

The Australian proposal moves out on the line of intercommunion. The people concerned are Anglicans, Methodists, Congregationalists, Presbyterians. They state in their 1942 document that their theological views are "entirely secondary" and that problems involving

Church government are capable of being settled by "intelligent and reasonable men." The theory of the Church is completely non-episcopal and the Presbyterian dogma of "parity of ministers" is accepted with apparent ease. Their "mutual formula" for bestowal of Holy Orders does not allow an interpretation that would even imply supplemental ordination. No mention is made of the office and function of bishops.

Canadian negotiations are carried on between the Church of England in Canada and the United Church of Canada. The scheme, in effect, proposes supplemental ordination on a mutual basis. They state further that "the two ministries are considered as parallel to one another rather than identical," and they regard them as dissimilar in function and ethos, each having its own special quality. Each Church retains its own rite in ordaining ministers. It is set forth that ordination to the Anglican priesthood requires Confirmation, admission to the diaconate, and ordination to the priesthood. In some quarters in Canada there is a hesitation to accept the theology that lies behind what is called in the scheme "Ordination to the Full Ministry." Even though the United Church side has accepted the proposals, it is doubted that there will be enough "crossing the line" to bring about a large scale movement toward unity.

ECUMENICAL MOVEMENT

The Ecumenical Movement received great impetus from chaotic world conditions which followed the first World War.

The leaders of different Christian communions of different tongues and racial backgrounds come together and learn to know each other with respect to their social and national peculiarities and temperaments. Much will be discovered and progressively revealed as a common spiritual basis for world-wide social action, because religiously the Churches of Christendom have so many things they hold in common. A danger in the Ecumenical Movement, however, lies in the naïve belief that all Christians can ultimately be "united across all divisions," and that the one essential body of doctrine is that which all hold in common. The unreflective still persist in thinking that the Ecumenical Movement can develop into a movement that looks solely toward a world-wide system of minimal Christianity. It is not that now and it can confidently be believed that with continued good leadership it will never develop into such an organ. It stands for the united voice of the Christian forces all over the world and this quality must not be obscured or vitiated by reunion schemes. It is a powerful force for unity, but it is not technical unity itself.

The Church and the Modern World

By the Rt. Rev. Harold E. Sawyer, D.D.

Bishop of Erie

UNTIL modern times the interest of the Church was principally to save souls from the world. The world was very evil and the duty of the Church was to see that as many souls as possible passed through it unscathed and fit for a better world beyond. So, in spite of real difficulty in accomplishing its task, its scope was fairly simple. The Church was against the world and the world was against the Church. The frequent question asked, "Are you saved?" really meant "Are you saved from the world?" The purpose of the Christian Church was to make people "other-worldly," called out of the world.

ETERNAL LIFE

Today the outlook of the Church has definitely changed. We no longer attempt to separate eternity into two worlds, the present and the future, with death as the dividing partition. We now at this moment live in eternal life. The emphasis is no longer on the attempt to save ourselves from this world in order to enjoy a future world. Life is continuous — the so-called two worlds are one.

This being true our whole outlook on our world is necessarily changed. The Christian does not so much work to "save himself" as to change the life of the community. His efforts are directed toward the ordering of all social life in accordance with the law of God.

Thus in a very real sense the Church in its purpose and the State in its purpose should be co-extensive. The work of the Church must be to show the State what the laws of God are and to work with the State to conform human lives to the said laws. The Church will do this by pointing out constantly that God's laws are eternal values and that any State long neglecting these values is destined to destruction. No State can become a "law unto itself." Then the Church must proceed to influence the government to apply these laws of God to the common life of man. The Church being nothing more than the sum of all her members, under God's guidance, must through them labor unceasingly that they may preach, teach, live, and show forth these laws of God.

It is Jesus Christ who so simplified and illuminated these laws that they are brought into the realm of the experience of the common man. He through His Gospel shows that God is Christ-like, that what He is, God is, that what He does, God does; that God's laws are His principles. So the

Church asserts every moment that there is but one authority — Christ. In our search for the fundamental laws of God Christ must be proclaimed constantly and without equivocation — without His



BISHOP SAWYER: *"Heaven or Hell begins at the present moment."*

authority we are lost. We have no one else. The Church is concerned only with Truth as it is in Him. She may not compromise Him in any manner.

CARE FOR INDIVIDUALS

Of course the Church must always care for her individual children. They must never be lost in the great mass of humanity. She will work to the bitter end to preserve them by name from the dangers of any kind of totalitarianism. But she can never lose sight of the fact that she must, through them, accomplish her end, which is the establishment of the Kingdom of Heaven on earth.

It is the Church's business then to teach that we here and now are living in eternal life. This gives a new aspect to the world. In a very real sense we make "our Heaven or Hell" here; not that this place is all there is, but that Heaven or Hell literally begin here for us, for we are living in eternal life now.

How does this affect essentially our relation to the modern world? In many ways. We can no longer condone inequalities or make distinctions among men with the thought expressed or unexpressed that at some future time all will be taken care of. Through too many centuries the Church has depended upon the future life to repay those whose abusive treatment has too often been condoned by Christians themselves.

In this "One World" idea of eternity

in which we live, the Church must, for instance, be very concerned with the dignity of the individual. The compensation idea of a future has gone. The Church today is coming to be very certain of the equality of individuals.

This also means that the Church is concerned with every department of the life of man. It is her concern whether he works under conditions which are conducive to his existence as God's child, or whether he is mistreated by others who happen to be more powerful than he, who, so to speak, may have a foot on his neck. The Church's word is that man is not a machine, but a son of God and the Church will see to it that he is treated as such. For this is the beginning of his Heaven. If he is compelled to live in slums or on intolerable wages he will become warped and cramped and will be an unfit member of this Heaven of his.

The Church in this modern world is greatly interested in what man does with his leisure time. For this leisure time is God's time and God is concerned with its use.

HOME AND MARRIAGE

What man does about home and marriage is of vital importance to the Church, for his home will determine more than any other fact his character and fitness for God. The Church is tremendously interested in man's home-life and his family as the "outward and visible sign of an inward and spiritual grace." The whole of the social life of mankind, its character, its strength or weakness is determined by the home — it is recapitulated there. The home is the little State, and as goes the home so goes the State. So Christian marriage must be preserved at all costs. There is nothing so important in the Church's work.

The fact that we are now living in eternal life changes the whole outlook of the Church on life. Instead of merely "getting by" this world we now train to become "citizens of the Kingdom of God," citizens not in a future sense, but citizens here and now. So the Church in the modern world must take a different outlook, a different motive from that of yesterday. She starts to work with a different objective. Instead of drawing people away from the world, teaching that the world is evil (a heresy that was early condemned), the Church must always plan to cover the world, all of life.

Heaven or Hell begins at the present moment. All there is begins from today and goes on into Eternity. And all this is in the presence of God.

Lambeth and Anglicanism

THIS issue of *THE LIVING CHURCH* is devoted primarily to plans for the Lambeth Conference of Anglican bishops, to be held this year from July 4th to August 8th. Some 67 bishops of American dioceses and missionary districts, together with other American bishops of overseas districts, are planning to attend, as well as hundreds of bishops from all of the Churches of the Anglican communion. It is therefore an event of major significance, not only to our own Church but to the entire Christian world.

The Lambeth Conferences have become the principal bond of unity among the independent and autonomous Churches of the Anglican Communion — that great body of Churches having a common episcopate, common traditions, and a Book of Common Prayer, differing in various parts of the world but united in faith, order, and practice.

The recognized head of the Anglican Communion is the Archbishop of Canterbury, though his primacy is one of honor rather than of law. His actual jurisdiction is confined to the Church of England, in which he holds the title of Primate of All England. But he is recognized in all Anglican Churches, everywhere in the world, including the Episcopal Church in America, as first among equals, the chief bishop and pastor of all Christians whose allegiance is to one of the Prayer Book Churches historically related to the Church of England, and in communion with that Mother Church.

The Lambeth Conference is unique among Christian assemblages. Actually it has no legal or canonical standing whatever; its authority is derived entirely from the eminence of its members. It is not a synod, assembly, or convention. It has no power to enact laws, to enforce policies, or to judge disputes. The bishops do not assemble as members of some worldwide House of Bishops, but as invited guests of the Archbishop of Canterbury. Their findings and resolutions do not have the force of Church law, nor the binding power of ecclesiastical discipline. Neither the bishops themselves nor the national Churches to which they belong are under the slightest legal obligation to carry out the policies formulated at Lambeth, nor to conform to its resolutions.

Nevertheless the Lambeth Conference has tremendous moral authority. Its policies determine the general pattern of Anglican thought and action, and its recommendations are reflected in the canons enacted by the constituent Churches. The Lambeth Conference is rightly regarded as the voice and ultimate authority (in a customary rather than a legal sense) of the whole Anglican Communion. Churchmen, therefore, will be looking eagerly to Lambeth this summer

for guidance in the multitudinous problems of the Church in this kaleidoscopic post-war world.

THE first Lambeth Conference was held in 1867. The idea of such a meeting is said to have been suggested first in a letter of Bishop Hopkins of Vermont to Archbishop Longley of Canterbury, in 1851. The immediate impulse came, however, in a memorial from the General Synod of the Church of England in Canada, in 1865, urging him to call a "national synod of the bishops of the Anglican Church at home and abroad" to consider certain pressing problems in the relationship of Church and State, and between the home and overseas Churches. Dr. Longley's inclusion of the American bishops in his subsequent invitation, extended after conference with both Houses of the Convocation of Canterbury, gave an international flavor to the Lambeth Conference from the outset.

But the first Lambeth Conference was not all sweetness and light. Many bishops of the Church of England, including the Archbishop of York and most of his Suffragans, refused to attend. Dean Stanley would not permit the use of Westminster Abbey for the closing service, and there was disagreement as to whether the American bishops should be allowed to participate with the English bishops in a service of Holy Communion. Nevertheless the conference was held, with a considerable number of the 144 Anglican bishops then holding jurisdiction in attendance.

In his opening address at the 1867 Lambeth Conference, Archbishop Longley said that the bishops had no desire to assume the functions of a general synod, but that they intended simply to "discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action." That policy has been followed in every subsequent conference.

The first Lambeth Conference was so successful that it was determined to hold them approximately every ten years. Accordingly Conferences were held in 1878, 1888, and 1908. The next conference, postponed on account of the First World War, met in 1920 and the following one in 1930. The year 1940 again found Britain at war, so the conference of 1948 is the first to be held in eighteen years. The result of this long lapse is that most of the bishops, including the Archbishop of Canterbury himself, having been consecrated since 1930, have never before attended a Lambeth Conference.

One of the most important interests of the Lambeth Conferences from the outset has been that of Christian unity. Beginning with a desire to bring the Anglican Churches into closer unity among themselves, the bishops at Lambeth have extended their

zeal for unity to embrace most of historic Christendom. A desire for closer relations with the Eastern Churches resulted in the invitation to distinguished representatives of the Orthodox and Separated Eastern Churches to hold conversations with the Anglican bishops in 1920 and 1930. Similar meetings have been held with bishops of the Old Catholic Communion, the Church of Sweden, and other episcopal Churches. In 1920 the famous Lambeth Quadrilateral, a four-point basis for reunion of the Churches, was embodied in an Appeal to All Christian People, which acknowledged "all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body."

In 1908 the Lambeth Conference opened the door to the Roman Catholic Church, stating that "there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition." Despite rebuffs from Rome, especially the encyclical *Mortalium Animos* in 1928, which prohibited Roman Catholics from taking part in any conference on unity, this door was held open by repetition of the 1908 statement in 1920 and in 1930.

The Eastern Orthodox, Old Catholic, and Swedish Churches have cordially accepted the Anglican gestures of friendship; indeed, in the case of the Old Catholics this has resulted in full intercommunion, and several of the Orthodox Churches have recognized Anglican ordinations as valid. This year, as at previous Lambeth Conferences, there will be a preliminary conference between Anglican bishops and those of friendly Churches that share with us the historic episcopate.

The Lambeth Quadrilateral has also been the basis of many approaches toward unity with various Protestant Churches, though none of these has yet been successful. The one large-scale union in which a part of the Anglican Communion has joined with Churches of non-episcopal traditions is that of the Church of South India, which resulted in the withdrawal (temporarily, we may hope) of the participating dioceses from the fellowship of the Anglican Communion. Further determination of the relationship between the Church of South India and the Anglican Churches will be considered at this session of the Lambeth Conference.

Churchmen talk so freely of "the Anglican Communion" that perhaps it would be well to repeat here the resolution of the 1930 Lambeth Conference defining that term:

"The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional

Churches in communion with the see of Canterbury, which have the following characteristics in common:

"(a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

"(b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship; and

"(c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference."

The Lambeth Conference, therefore, is one of the major ties uniting the Churches of the Anglican Communion. Contrary to popular conception, these are not all English-speaking, for the Churches of China and Japan are included, as well as dioceses and missionary districts in which the language in which the Prayer Book is written is Spanish, French, Portuguese, Korean, or other prevailing language or dialect.

Nor are the bishops who will assemble at Lambeth this summer all white men of Anglo-Saxon descent. There will be bishops of the black, yellow, red, and brown races, as well as English, Scottish, Welsh, Irish, American, Canadian, Australian, New Zealand, African, and Indian ones. Indeed the number of races and nationalities represented will doubtless exceed that of any of the Ecumenical Councils of the early Christian Church. The Lambeth Conference will thus be a living demonstration to those whose eyes are not blinded, that the Anglican Communion is not merely an English-speaking sect, but is a living, active segment of the Holy Catholic Church, with a vital message for all sorts and conditions of men.

This, then, is the Lambeth Conference, to which a majority of our bishops in active service will be going this summer. May God bless their deliberations, and make them fruitful, to His honor and glory and to the advancement of His Kingdom.

The "Churchman" and Secretary Marshall

OUR contemporary, the *Churchman*, and its editor, Dr. Guy Emery Shipley, have again made the front pages of the New York papers with a controversy in which they are involved. This time their opponent is Secretary of State Marshall, who has at the last minute declined an invitation to receive the *Churchman's* annual award "for the promotion of good will and better understanding among peoples."

We feel a good deal of sympathy with Dr. Shipley and the *Churchman* in this matter. The *Churchman's* annual dinner and award have become an institution in religious journalism. President and Mrs. Roosevelt, Bernard M. Baruch, Wendell Willkie, and General Eisenhower have not hesitated to accept similar awards in previous years, and to feel honored by

them. The awards are made on a non-partisan and democratic basis, selections being made, we understand, by vote of the readers of the *Churchman*.

Two of Mr. Marshall's three declared reasons for the last-minute withdrawal of his acceptance seem to us specious ones. The Secretary claims that he has just learned that the *Churchman* is not an official organ of the Episcopal Church. That fact has been on record for over a century; none of the four national journals of the Episcopal Church is owned or controlled by the Presiding Bishop, the National Council, or the General Convention. And the Secretary is concerned that "the magazine, a private organization, apparently will receive revenue from the proposed dinner." While we do not know the details of the financing of the *Churchman* or of its dinner, we do know enough about religious journalism and the expenses of such functions to understand that such an affair at the Waldorf-Astoria, even at \$25 a plate, can hardly be regarded as a money-making venture—though we see no valid reason, in fact, why it should not be one. Don't the Republican and Democratic parties both raise funds that way?

The Secretary is really closer to the point, we believe, when he notes, through his representative's letter, that the editorials in the *Churchman* "extend far into the realm of politics and international affairs." What he means, of course, is that he does not agree with many of the views expressed in those edi-

torials. We don't agree with a good many of them, either; but we staunchly defend the right of a religious periodical to express its views on political and international affairs, particularly when these have religious and moral implications, as they often do. Indeed, a Church paper that devoted itself "exclusively to religious matters," in the narrow sense apparently meant in this letter, would not be a religious journal at all, but merely an ecclesiastical house organ. If that was Mr. Marshall's concept, we are surprised that he accepted the invitation in the first place.

If the Secretary of State disagrees with the *Churchman's* editorial policies, and therefore does not want to accept an award from it or to attend a dinner under its auspices, we wish he had said so, plainly and without equivocation. His refusal would then have been on solid ground. But when he gives as his reasons that the *Churchman* is not an official organ, that it might not show a deficit on the price of its dinner, and that it discusses political and international affairs, he is adopting a very narrow attitude indeed. And he is casting aspersions, not only upon the *Churchman*, but upon the Episcopal Church press generally, and upon all other independent religious periodicals.

Truce in Palestine?

AS THIS is written, there is hope that the United Nations Security Council after several fruitless attempts, may be able to persuade the Jews and Arabs to agree to a four-week truce. If so, there will be a final opportunity to reach a settlement in the Palestine question, short of the triumph of one of the parties to the dispute by force of arms.

Meanwhile Mr. Stassen, at the height of his political campaigning, has suggested that the U. S. Navy be sent to Palestine, "to carry out policy directions of the United Nations and to enforce a request for a truce." Such a policy would, in our opinion, be a foolhardy one, if carried out by the United States unilaterally. Once in Palestine, our forces would find it very difficult to pull out. We should probably soon be involved in "incidents" with both the Arabs and the Jews, and would find ourselves heirs to all the headaches that the British had, and more besides.

On the other hand, if the Security Council really decides to take vigorous action to ensure a peaceful settlement in Palestine, and calls upon the members of the United Nations to enforce it, the United States might well supply a major contingent in a joint police force. We should not do so, however, except as the enforcement agency of the United Nations, and there should be at least token forces of other member-States along with our own.

The United Nations now has its last opportunity to make an effective contribution to the solution of the Palestine problem. If the U.N. should fail, it would be a major blow to the peace, unity, and collective security of the world.

THE DIVINE RHYTHM

ALL things flow with effortless ease,
Ardent and supple: the rhythm of trees
Tossed in the firmament; tides of the ocean
Tender or fierce in cadenced motion;
Skies where the planets swing in their places;
Winds that stream in infinite spaces;
Crystals of snow in tiny perfection;
The moon's fluent light; the rain's indirection;
A beautiful balance of freedom and law
Gracing our earth. Rapture and awe
Run like a wave in the sensitive mind,
Sing like a melody blessing mankind.
And man is caught in this rhythm, a part
Of its ordered measure; the vibrant heart
Radiates a high elation,
One with the surge of all Creation.

VIRGINIA E. HUNTINGTON.

The Christian Doctrine of Man

By the Rt. Rev. Oliver L. Loring, D.D.

Bishop of Maine

THE task of the Lambeth committee assigned to the subject, "The Christian Doctrine of Man," presumably will be to clarify and restate a doctrine which is central and vital to an understanding and following of the Gospel. In preparation, a group of twenty-two, by the appointment of the Archbishop of Canterbury under the chairmanship of the Bishop of London (Dr. Wand), have drawn up a "Report on the Doctrine of Man" to be presented as a basis for discussion.

Recently in England and in the United States the pertinence of this doctrine has been suggested. *Toward the Conversion of England* contains a discussion emphasizing that "the Gospel is the Good News that God has intervened and done that which man could not do for himself." In this country, the Joint Commission on Social Reconstruction has been studying against the background of the doctrine of man the subject of Christian Freedom, noting, "the apartness of men from God, their walking in the way of destruction, their loss of true joys and heavenly treasure." The confusion and disorder of our contemporary age already has called forth restatements of the over-pessimistic Reformation theology, dealing with the fundamental depravity of man. Now it is to be hoped that the Lambeth discussions will contribute an Anglican statement of the historic and profound analysis of the Christian doctrine of man, which is founded in the great theologians of the historic Church.

PREMISES CONSTANT

The classic philosophical and theological premises are constant. In this historic development of the doctrine, a balance has been kept, avoiding the common fallacy of distorting the proper relationship between man's material and spiritual being. The adequate understanding of natural man in keeping with classical realism has provided this balance. The Christian doctrine of man must include recognition that man on earth is still a natural being. Man's need of redemption is man's need within his environment. Salvation cannot mean, in this tradition, solely extricating man from a fallen environment. Salvation must be the redemption of the natural man, physical and spiritual, along with his environment.

In contrast to the shallow humanism of recent secular doctrines concerning man of our day, the Christian doctrine of man comes forward boldly on the

foundation of the redemptive nature of the Incarnation. Our Lord initiated a redemptive process, and man, redeemed in Christ, is to be regarded as having an active vocation in that continuing pro-



BISHOP LORING: "The role of man is defined in the Eucharist."

cess. Man is understood to be a part of God's plan for the redemption of the world. The teachings of our Lord having to do with the Kingdom of God indicate that man not only may but must partake of its building. Man is not only dependent upon God for redemption, but must become an agent of God in the work of redemption.

MAN'S NATURE

Such an orthodox examination of man, then, would properly be concerned with a study of man's nature, both philosophically and theologically. From these two viewpoints, the Christian doctrine of man involves not only man as an individual, dependent upon God in need of redemption, but equally man as a social

CHURCH CALENDAR

June

13. 3d Sunday after Trinity
20. 4th Sunday after Trinity
24. Nativity of St. John Baptist
27. 5th Sunday after Trinity
29. St. Peter (Wednesday)

July

1. (Thursday)
4. 6th Sunday after Trinity
11. 7th Sunday after Trinity
18. 8th Sunday after Trinity
25. St. James (9th Sunday after Trinity)
31. (Saturday)

being, inseparable from the influence of the state of his environment. We have reason to learn better that "we are members one of another." The tragedy of the world's confusion is its denial of the corporate being of man as found in the teaching of the Incarnation. The concept of the mystical Body is inclusive. The role of man is defined in the Canon of the Eucharist, where it is clearly stated that the worshipers, as a sacrificing group, are to offer their very individualities ("our souls and bodies") into this corporate redemptive process.

How far we have traveled in our times from a scriptural view of the nature of man is illustrated by the modern secular doctrines of man. Lambeth could go well beyond an exposition of the depravity of man, to clarify the essential redemptive quality of man, redeemed in Christ. Man's original sinfulness is no more true than man's potential righteousness, and this historic doctrine, restated, must accommodate both. The Christian religion includes the paradox of man's worthlessness, and of man's infinite worth as a child of God.

MAN AS BEING

Lambeth will possibly, therefore, examine man as a being within this paradox, but also deal with the problems of the Christian man at this moment of history. The Christian Gospel presupposes a Christian program. What are the absolutes for Christian living in the world today? These absolutes must derive from the theology of the Christian doctrine of man. Current discussions of man in his social relationships as a political being, should be governed by a prior acceptance of the implications of this doctrine. Problems of our day give us heavy responsibilities. "We are responsible because we are answerable as to what we are going to do about them. And the Christian who happens at the same time to be a member of the American electorate, is answerable three times."

We should avoid if possible under the pressure of these responsibilities, any false bifurcation of man's existence, temporal and spiritual. This doctrine makes itself pertinent to the whole man. It emphasizes works as well as faith. It treats man neither in the spirit of Pelagianism, nor in the over-pessimistic vein of the neo-orthodox. "It sees man at work in the world, through the Grace of God received in the Sacraments, empowered to engage in God's work for the redemption of the world."

India Has Four Problems

By the Rev. E. Sambayya

This article, which frankly discusses the situation of both members of the Anglican Communion in India and members of the new United Church of South India, is by a priest who is a convert from Brahmanism. At present, Fr. Sambayya is a lecturer in Bishop's College, Calcutta, and commissary of the Metropolitan of the Church of India, Burma, and Ceylon in Nandyal, South India.

THIS article is intended to throw a spot-light on India, and in particular on the Anglican Church in that country. In the course of its exposition of the Anglican interpretation of Catholicism, the Lambeth Conference may be expected to say something helpful concerning freedom, unity, and toleration — all burning questions in India today. As it considers the Church in India, and the reunion movement, we may hope for important pronouncements on the problem of authority, the nature of episcopacy, and the responsibility of the Church as the divinely commissioned teacher of religious truth. The sustained studies in Biblical theology and liturgiology which have characterized Anglican scholarship in recent years ought to make possible a new and fruitful approach to some of these questions.

There are four important factors in the Indian situation as Lambeth will view it: (1) the newly won political freedom of India; (2) the coming into being of the Church of South India; (3) the possible liquidation of Anglicanism in India; (4) the diminishing influence of the foreign missions.

(1) Not unnaturally, political independence has brought about a distinct change in the attitude of the Indian Government to the Church. The reaction against communalism—against the communal spirit which has torn India in two, and which is held responsible for the murder of Mahatma Gandhi—has created a demand for a secular State. At the same time the Hindu element in the government does not conceal its disapproval of the evangelistic activity of the Church. Conversion to the Christian faith is continually frowned upon.

The Church which is suffering most from the change in government is the Anglican Church, which has been complacently depending on the State for chaplains and financial aid. Recently the Indian ecclesiastical establishment has been abolished. The State aid for Anglican churches has been withdrawn. The British population, which has formed an important element in the Church life, has left the country. The diocesan bishops are faced with a sudden shortage of clergy and a more serious shortage of

funds. Equally serious is the problem of maintaining Church schools for European children, now that the large State grants have been cut down. A comparatively young Church in a non-Christian

inauguration of Union, and who for conscientious reasons decline to accept the ministrations of the ex-Anglican clergy of the new Church of South India. The ecclesiastical affiliation of these Christians raises a difficult problem both for the Church of South India in whose area they live, and for the metropolitan who (following the recommendation of the Joint Commission) consented to take them under his care for the present. Since the inauguration of union, these Indian Christians, whose consciences do not allow them to go out of the Anglican Communion, have been deprived of direct episcopal supervision. Priests are sorely needed, but there are no ordinations. Children are growing up without Confirmation. So Lambeth is looked up to for advice concerning Anglican enclaves in the region covered by the Church of South India.

The Archbishop of Canterbury's declaration that the Church of South India is no part of the Anglican Communion and that the two Churches are at present out of communion, has caused disappointment and uneasiness in certain quarters. Some of the ex-Anglicans in the Church of South India regret having lost their Anglican identity, and resent the lack of intercommunion between the two Churches. Ex-Anglican clergy are uneasy about their status in relation to the Anglican Church. One always thought that they burnt their boats, and threw in their lot wholeheartedly with their non-Anglican brethren when they decided to "go forth" into the Union. But apparently this was not so; and the Archbishop's concession to the ex-Anglican clergy in the event of their return to England is enhancing their restlessness and causing them to "look both ways." There seems to be a keen desire that the metropolitan and the Church of India, Burma, and Ceylon should make a similar concession. It is not realized that the cases are not parallel. Though there are obvious difficulties in the way of Lambeth making categorical pronouncements on the situation in South India, one can hopefully look to the coming conference for the enunciation of certain guiding principles.

(3) Church Union in South India has been accomplished, and in North India the movement is making progress. One cannot consider union for the whole of India without visualizing the possible liquidation of Anglicanism in this country as a necessary consequence. Such may be the will of God; but one may be allowed to express an earnest hope that before any more inaugurations of union take place, the problem of non-



FR. SAMBAYYA: "Conversion to the Christian Faith is frowned upon."

environment and under the rule of a not too friendly government, stands in need of sympathy and counsel.

(2) The scandal of disunion has been the driving force behind the movement for Church union in India. But the hurry which characterized the passage of the South India Union Scheme from 1945 onwards, and the determination to proceed with the inauguration service at Madras in September, 1947, ignoring the dangers that obviously lay ahead, and rejecting the warnings of some of our wisest leaders, were mainly because of the rapidly changing political situation. Church union promises to solve at least some of the present difficulties, such as the diminishing missionary personnel, shrinking finances, and the burden of maintaining large educational institutions. But it also raises a crop of fresh problems, such as the status of the non-accepting Christians in the area of the newly formed Church of South India, and the status of the ex-Anglican clergy in the Church of South India in relation to the Church of India, Burma, and Ceylon, and the question of intercommunion between the two Churches.

There are over 35,000 Anglicans in the Nandyal area supported by the Society for the Propagation of the Gospel, in the former diocese of Dornakal, who indicated their refusal to join the Church of South India some months before the



ST. PAUL'S CATHEDRAL, CALCUTTA, INDIA

acceding Anglicans will be frankly faced, and the disastrous policy of shutting the eyes to awkward facts will be avoided. In areas where Anglo-Catholic communities and missions have been working for many years, "pockets" and "enclaves" of conscientious objectors on the lines of Nandyal are only too likely to come into being.

It is held by some, probably wrongly, that the genius of Anglicanism lies in a spirit of compromise, and that this is only possible for the British. On this ground it is argued that Anglicanism cannot flourish outside the sphere of British influence. Anglicans all over the world, and especially those in India, will be grateful to the Lambeth Conference for a clear statement on the abiding character and genius of this non-papal Catholicism, whose conception of authority is more rich and compelling than any that we know of — a Catholicism which comprehends diversity within unity, which can claim as its children devout souls from every race and clime, and which is the home of saints. It must nevertheless be recognized that Anglicanism does not make such a ready and obvious appeal as does Roman Catholicism, or certain forms of Protestantism. For more than other persuasions it makes equally strong demands on the knowing, the feeling, and the willing faculties of the individual. Here the testimony of the Anglican missions throughout the world is valuable in determining the true character of Anglicanism.

(4) The Christian Church in India, to a great extent, owes its existence, by divine providence, to the work and devotion of the missionaries of the various missionary societies of the West during

the last 150 years. They preached the Gospel, taught the Faith, and nurtured the faithful with the most commendable zeal. But in the recent years there has been a big drop in missionary personnel, and noticeable change in the quality of their devotion to duty. All things seem to indicate that we are at the end of an era in the history of foreign missions. In

the past we indulged in hasty criticism of missionaries. Now we fondly wish that we could have some more missionaries who are scholarly and saintly.

In India the stage is set for a new quality of missionary service. Probably there ought to be, if possible, only one missionary society representing the Anglican Communion. Some of the vexing problems of the Church of India, Burma, and Ceylon would never have arisen had there not been three or four rival missions from the Church of England. There may well be a two way traffic in "missions of help" between the older and the younger Churches. The sharing of the riches of the Gospel cannot be confined to one group alone. Through interchange of missionary service between older and younger Churches the common man in the Church must be made to discern the Body of Christ.

It is no idle imagination that the unfinished task of evangelism in India can be most effectively undertaken by the Religious communities of the Anglican Communion. Though some of them are, as yet, young and small, the vision of their sending out missionary priests to non-Christian lands to bear witness to a God-centered and disciplined life in the service of the Gospel must not be allowed to disappear. This is a piece of missionary service which Anglicanism alone is qualified to render outside the pale of Roman Catholicism. The call is for a deeper dedication of the Christian individual in response to the selfgiving of God rebellious men.

Clear Up Before Sleep

By the Rev. H. Ross Greer

Rector of Grace Church, Milbrook, N. Y.

AN OLD priest tells this story of the secret of fifty years of happy married life on the part of his brother and his wife. Before they were married they made an agreement that they would never go to sleep until they could kiss each other good night and mean it. There were times when it meant that the couple stayed awake until 3 o'clock in the morning. One would finally say, "It was my fault." "No, it was my fault," was usually the reply.

The priest, a retired Army chaplain, asserted, "I've never had a marriage go on the rocks because I've always asked couples I marry to promise they will do as my brother did."

If a couple go to sleep without speaking and awake without speaking, they gradually build up a wall

between them brick by brick until neither can look over the wall and finally they are completely apart.

The couple happily married fifty years also resolved when they made up to let by-gones be by-gones. Everything was forgiven and forgotten. Neither would say, "Last week or last year, you said or did so and so." When the slate was cleaned there was no trace left.

I've told this story many times in pre-marital instructions and a number of people whom I've married have said, "That story helped keep us on the right track."

As a young matron said last week, "Marriage requires give and take. Many want to give but not take. A marriage cannot be successful with that kind of selfish attitude."

The Lambeth Agenda

By the Rev. Louis A. Haselmayer, Jr., Ph.D.

Author of *Lambeth and Unity**

IN A sense, the Lambeth Conference is the only source available for obtaining the corporate counsel of the episcopate, and in practice these resolutions have exercised the greatest influence in the life of each national Church. The first week of the conference is spent in corporate gatherings at which the agenda are presented. The next three weeks are spent in committee meetings. To each committee is assigned one topic of the agenda and all information bearing upon the subject. The reports upon which the Lambeth resolutions are to be based are prepared by the individual committees. These are received, studied, and accepted the final week of the conference by the whole assemblage of bishops. The list of agenda as prepared consists of five major topics with various subdivisions:

- (1) The Christian Doctrine of Man.
 - (a) His relation to nature and to God.
 - (b) The Christian Gospel for Man.
 - (c) The Christian way of life for Man.
- (2) The Church and the Modern World.
 - (a) Modern conceptions of the State.
 - (b) International Order and Human Rights.
 - (c) The Church Militant.
- (3) The Unity of the Church.
 - (a) The Nature and Mission of the Church.
 - (b) Anglican Relations with other Churches.
 - (i) episcopal
 - (ii) non-episcopal
 - (iii) The Church of South India
 - (c) The Ecumenical Movement.
- (4) The Anglican Churches
 - (a) Their tradition and responsibilities.
 - (b) Ideals and forms of worship.
 - (c) Questions of organization.
- (5) Questions Referred to the Conference by Member Churches.
 - (a) Marriage Discipline.
 - (b) The relation between Baptism and Confirmation.
 - (c) Deaconesses.
 - (d) Intinction.

The Christian Doctrine of Man.

Since the 1930 Lambeth Conference, the world has witnessed the rise of dynamic ideologies in which anti-Christian doc-

trines of man have influenced the life and thought of nations. The fascist and communist doctrines of man are the basis of their forms of government and their international policies. Since these ideologies have captured the allegiance of men in a widespread manner, it is imperative that the Lambeth Conference declare with certainty and vividness the basis, content, and implications of the Christian doctrine of man. The rise of a vital dialectical theology in European and American Protestantism has posed this problem with sharpness, and the impact of that theological thinking must be assessed.

The Church and the Modern World. The resolutions of this section of the agenda will depend upon those of the first section. For the Christian attitude toward the state and international order derives from the Christian doctrine of man. Resolutions regarding the work of the Church Militant will only be effective if they are framed in the realistic light of what the Church believes about man and his world with a comprehension of the way these principles are denied by modern life. It is earnestly to be hoped that these two committees will work closely together, and that their resolutions will not be pious platitudes, but a vigorous presentation of the Gospel to the needs of the contemporary world. Nowhere has the conference such an opportunity of so easily forging ahead in vital leadership of the Church, or failing miserably to apprehend our situation of the day. If the Catholic Faith is to be a real answer to real problems, it must find its presentation in the resolutions on these two topics.

The Unity of the Church. No committee will be given a more difficult assignment nor one requiring so much honesty, charity, loyalty, and justice. Many of the detailed problems which this committee must handle are the creation of previous Lambeth Conferences. The principles regarding Christian Unity set forth in specific reunion-schemes during the past twenty-eight years were enunciated by Lambeth Conferences. The so-called "Lambeth Quadrilateral," which has been the reunion formula throughout the Anglican communion, was fastened upon Anglican thought by the Lambeth Conference of 1888. The deteriorated interpretation of this formula which has influenced the structure of current reunion plans was the result of the Lambeth Conference of 1920. If the conference feels that some of these reunion attempts have gone

astray, it must remember that it has been its own utterances since 1888 which pointed the way. It should be courageous enough to revise these principles if necessary.

From the American Church and from other provinces will come specific requests for a clear statement as to the implication and meaning of the Lambeth Quadrilateral in reunion matters. The bishops assembled will have to deal with the problems of general policy outlined in the past as they have worked out in the present. The working out of these principles has not been regarded with universal agreement in Anglicanism, and this division of opinion must be considered.

Three specific relationships will receive special attention, possibly from three separate sub-committees. Our dealings with other episcopal bodies will involve our relationships with Orthodoxy, Old Catholicism, and the Scandinavian bodies. Our relations with non-episcopal Churches will involve the reunion-schemes being considered in every province of the Anglican Communion. The Episcopal-Presbyterian negotiations in the USA; the negotiations of the Church of England in Canada with the United Church of Canada; the Church of England conferences with the Free Churches of Great Britain; the unofficial conversations between the Church of England in Australia and the Methodists; the plans for Church union in Ceylon; and the American dealings with the Philippine Independent Church will form the chief content of this section. It is hoped that the content of each scheme, as well as the reactions of each province to the schemes, will be honestly faced. The criticism as well as approval of all of these plans should be part of the investigation.

The Church of South India, as a completed reunion scheme, is to receive special attention. The Lambeth Conference considered in 1930 the first edition of this scheme and to it gave a tentative and guarded approval. Its approval to continue was based upon certain reservations and suggestions for improvement in the plan of union. Since 1930 successive revisions of the plan, including the final text upon which all the bodies voted, disregarded these suggestions and the final version of the plan is even less satisfactory than it was in 1930. Lambeth, 1948, is under no moral or legal obligation to approve of this new Church simply because of its tentative approval have a profound and far-reaching effect.

*LAMBETH AND UNITY. Louis A. Haselmayer, New York: Morehouse-Gorham, 1948. \$2.75.

in 1930. The basis for that approval has now been removed.

Certain details surrounding the effecting of this plan of union must also be kept in mind. The entire Anglican world outside of India was kept in ignorance of the developments in the scheme from 1938 to 1945; metropolitans throughout the world were not given texts of the proposals as they were made; the final voting on the plan of union was pressed through in spite of exhortations to delay until this present Lambeth Conference; it was passed by only a slight majority; and at least two constitutional evasions were performed by the Church of India, Burma, and Ceylon in permitting the union to take place. Finally, the situation is complicated even more by the fact that two successive Archbishops of Canterbury have propounded an interim administrative policy toward the new Church which is not a realistic appraisal of the facts and that this policy has been protested both within and outside of England.

The relationship of the Anglican Communion to the Church of South India is "the hot potato" of the 1948 Lambeth Conference. A realistic appraisal of the facts and a realistic set of resolutions will be a sure safeguard for the unity of Anglicanism in the future. An evasive set of resolutions will give the Anglican Communion the go-ahead signal for similar schemes in other provinces. In a very real sense Lambeth, 1948, in its handling of this problem can "preside over the liquidation" of the Anglican Communion. For the defects of the plan of Church union in South India are the same defects of every other set of reunion schemes now being considered. The parallels between the ambiguities of statement in the South India Scheme and the 1946 Majority Report of the Commission on Approaches to Unity in the USA are striking.

The Anglican Churches. The resolutions of this committee must depend upon the resolutions of the committee on the Unity of the Church. For polite resolutions by one committee on the unity of Anglicanism will mean little in the light of resolutions of another committee to disband Anglicanism. The unity of Anglicanism based upon its common acceptance of principles of faith and order set forth in Anglican formularies must be affirmed. Only in the light of these statements can there be any effective resolutions regarding Christian unity. Apparently under this topic there will be a discussion of Prayer Book revision. Since the American Church is soon to consider this matter in its General Convention, the Lambeth resolutions will have a significant bearing on this matter.

Specific Questions. The four specific questions which have been referred are

self-evident in their importance. Marriage discipline is a burning issue in every province at the moment. The American Church alone of the provinces has struck out on its own in marriage legislation, and our recent changes should be of interest in this matter. The relation between Holy Baptism and Holy Confirmation is a topic of special interest in England today. A report on this matter made by a Convocation Committee a few years ago received such vigorous criticism and provoked so much scholarly writing that a new report has just been issued. This problem has great implications for both pastoral care of

souls and the presentation of the Church's means of grace to the world.

The task that faces Lambeth, 1948, is staggering. It involves the examination of problems demanding theological learning, mastery of current trends of thought, historical and liturgical scholarship, and rare diplomacy. The reports and resolutions of Lambeth, 1948, can be an opportunity to present the world and the Anglican Communion with a positive reaffirmation of its tradition. They can also be an opportunity to disappoint the faithful looking for leadership. This is more than crucial year in Anglicanism.

The Elder Brother

Edna G. Robins

WHEN we read the story of the Prodigal Son, our sympathies go out to him because his sufferings were so great, his penitence was so real, his love for his father was so sincere. We haven't much use for the Elder Brother who was so cold and envious. Yet, if we will be honest with ourselves, we will have to admit that on the whole we are more like the Elder Brother than we are like the Prodigal. Not many of us practicing Christians have committed such dramatic and colorful sins as the Prodigal Son in the parable. But we have failed often by our covetousness, our malice, our uncharitableness to live up to the standard of perfection set us by Jesus Himself.

When the younger son had used up his portion, all that he had left was remorse and self-disgust. The Elder Brother had been faithful to his duty, and the consciousness of that faithfulness was his greatest reward. But he did not realize it. He feels abused because the fatted calf is killed for this thoughtless youth who went off and had his fun, and now returns expecting, perhaps, to enjoy the fruits of his Elder Brother's toil. He feels that it isn't fair.

Perhaps to some of us, also, it doesn't seem fair — because we have forgotten the old father. If the Elder Brother had really loved his father, he would have had no room in his heart for envy and covetousness. He would have rejoiced that his father's period of anxious waiting and longing for his erring son finally ended happily. If he had really loved his brother, he would have known that the boy would carry all through his life the scars that his folly and misery had cut into his soul. But the Elder Brother only loves himself. He is indif-

ferent to his father's suffering and to his brother's humiliation. And so, amid all the rejoicing, he is unhappy, and he blames his father for his unhappiness and makes quite a scene about it, refusing to go in to the feast. As he stays outside sulking, his father goes out to him and reasons with him, saying, "Son, thou art ever with me." All through those months of anguish it had been the Elder Brother's privilege to share his father's grief, but he had been too sunk in self-pity and self-love to appreciate the opportunity. It is true, he had served through long years, but it was a grudging service that he had given, and he had always worked with an eye to his own interests.

To us, also, the Father says, "Thou are ever with me." We have belonged to the Church from our earliest days, we have not wandered away to that far country of sinful pleasure and worldly folly. We have been faithful to our duties. But, like the Elder Brother, we too often hug our self-righteousness to our hearts until there is not much room in them for the love of God. We hear the gracious words, "All that I have is thine," and would greedily appropriate the blessings of the divine providence for our own use, for our own comfort. But we forget that it is also our privilege to share in the sufferings of our Lord.

We feel sometimes that, as we have served long and faithfully, so we should be rewarded by some special blessing, some mark of favor. But we can tame our rebellious hearts by reminding ourselves that we have not toiled alone in the Christian way. We have had the fellowship and the support of Jesus Himself, and all our days will be days of rejoicing as we lift up our hearts to Him in loving trust and gratitude.

NEW YORK

Fr. Yoder Elected Director of Religious Education of New York

The Rev. James Willard Yoder, rector of St. Paul's Church, Hammond, Ind., and lecturer in psychology in the Hammond Branch of Purdue University Technical Institute, has accepted his election as director of the Board of Religious Education and Youth Work of the diocese of New York. He will begin his new duties in the early summer.

Fr. Yoder went to Hammond in 1945 from All Saints' Cathedral, Indianapolis, where he was ordained in 1938 while serving St. Matthew's Church in the same city. He has the M.A. degree in education and two additional years of graduate work in psychology at Indiana and Pennsylvania Universities, in addition to his theological training at Chicago Theological Seminary. Besides grade and high school teaching and administrative experience, he has lectured in clinical and industrial psychology for Butler, Indiana, and Purdue Universities. For three years he was director of the Evansville, Ind., Child Guidance Clinic, following several years on the mental and nervous diseases staff and faculty of Indiana University medical school and hospitals. While in Indianapolis he was part-time industrial psychologist for Eli Lilly and Co. For three years he conducted a regular radio feature on child guidance over Station WGBF, Evansville.

Fr. Yoder is a member of the Indiana Association of Clinical and Applied Psychologists and of the American Psychological Association.

Convention Tables Resolutions

on War-Mindedness, Gambling

The convention of the diocese of New York, held May 11th in the Synod House, New York, was marked by the presentation of resolutions on a number of widely differing subjects, leading to debates. There were four such resolutions, two of which were laid on the table.

One of the tabled resolutions was presented by the Rev. Roscoe T. Foust. It noted that:

(1) "The United States faces today a situation of unparalleled gravity from danger without and confusion within;

(2) "The tension between the United States and the Soviet Union gives rise to a dreary fatalism among our fellow-citizens that a third world war is inevitable, with some actually declaring that a 'preventive war' with Russia while we hold the terrible advantage of the atomic bomb is to be desired;

(3) "We as Christians reject today's

widespread secularism which places its sole trust in armaments and forgets or neglects the spiritual reconciling forces accessible to a Christian people."

Then followed the resolution that: "We endorse the recent appeal of the Federal Council of Churches of Christ in America to our fellow-citizens to abandon hatred, war-hysteria, and fatalism, and instead insist that our Government proceed in its policymaking on the assumption that, however difficult, a *modus vivendi* with Russia must and can be found. Thus only, we submit, shall we gain time to develop the United Nations into a democratic, federal, world Government." . . .

The debate on this resolution dwelt mainly on the fact that the convention had had no time to study it, since it was substituted for the resolution prepared by the diocesan commission on Christian social relations, printed in the calendar of business. The only copy of it at the convention was the typed copy handed to the secretary of convention. Then a resolution to table it was passed.

More discussion followed the presentation of a resolution by the dean (the Very Rev. Arthur Litchfield) and convocation of the Bronx. This drew attention to the facts (1) that "gambling practices of a serious nature, such as wheels and lotteries, are being employed as money-raisers by certain ecclesiastical bodies of this diocese"; (2) that "such practices are contrary to sound moral teaching and, in some cases at least, to the law of the state"; (3) that their employment "seriously compromises the position of the Church as a teacher and leader of public and private morality."

Then came a resolution in five parts, calling upon the convention to "condemn the use of any and all such practices by churches and organizations of this diocese"; and providing for the forfeit of financial aid from the diocese in any case where the practice is used.

PEANUTS AND BOMBS

It was clear that the convention had expected this resolution to pass without any debate. There was evidence of some surprise when the committee to which it had been referred reported, through the Rev. Harold G. Hohly:

"The committee approves this resolution if only 'serious' chance-taking is meant. The committee does not consider the raffling off of the last ham left at a church fair as gambling. We have just laid on the table a resolution against the use of the atomic bomb. Are peanuts so important that we have to vote against them, while we postpone voting against the atomic bomb? What is chance-taking, and where does it end? Anyone who buys stock is engaging in 'serious' gambling."

The Rev. Gerald V. Barry, the next speaker, said:

"Any gambling is immoral—in spite of what has been said about peanuts. We preach this, and what we preach should be carried out in our parish houses."

The Rev. Charles J. Buck, the next speaker, said:

"We are going to look like a lot of old fogies if we pass this resolution. We must make morality attractive to youth. I came into the Episcopal Church to get away from Puritanism. Let us concentrate our minds on what is important in our faith—not on the way church fairs are run."

At this point Judge Edward R. Finch moved that the resolution be laid on the table. This was at once voted.

Another controversial resolution was offered by the Rev. Gerald V. Barry. This provided for an amendment to the Canon 9 of the diocese, "Of Nominations and Elections," setting up a nominating committee whenever the election of a bishop should be held in the diocese. This committee would "advertise for, receive, and make nominations," after due consideration, of the names of four men from among those nominated. A careful procedure covering withdrawal and the presentation of still other names at the time of election was indicated. A few short speeches were made. Then Judge Edward R. Finch said:

"This resolution involves a change in our procedure in electing a bishop, if such a committee is to choose the nominees. Move a substitute motion, asking the Bishop to appoint a committee to study the question and to report to the next convention."

Fr. Barry withdrew his resolution, in favor of Judge Finch's, which was voted.

The fourth controversial resolution was that which Charles C. Burlingham presented again this year, as he has for many conventions past, making women eligible for election as wardens and vestrymen, and giving them the vote. Bishop Gilbert put the question; and the vote was overwhelmingly against the motion. In announcing the result, Bishop Gilbert remarked:

"The women are not voters—yet."

The convention voted \$4,000 for a survey, under professional leadership, on the entire problem of the Church's ministry to the aged in the diocese.

Another important vote was that approving the plan to admit 400,000 displaced persons to the United States. The diocese of New York has already taken such action; but it was asked at this time to "reaffirm its position."

An administrative budget of \$151,375 for the fiscal year was adopted.

Bishop Gilbert, in his address, an-

inounced that the new St. Barnabas' House was under construction and that the building was assured, though funds were still needed for equipment. He cited the advance in missionary giving for the year as \$60,000 greater than in 1947, and the largest total giving since 1932.

BISHOP DONEGAN'S ADDRESS

Bishop Donegan, Suffragan of New York, in his first address before an annual convention, made a deep impression. After paying tribute to Bishop Gilbert, he said that since his consecration last October he had made 67 episcopal visitations and held 14 private Confirmations. In this brief time, he had confirmed 1,230 persons and received 61 adults from the Roman Catholic Church. Bishop Donegan then went on to speak of the diocesan program of evangelism, saying:

"Many parishes conducted a house-to-house visitation. There have been a number of clergy conferences and meetings for the laity. Other conferences are scheduled. Over 44,000 copies of the rule of life, entitled *My Christian Commitment*, have been purchased for use in our parishes and missions. Everywhere large congregations were reported for the Corporate Communion. . . .

"We have made a start, but if the evangelistic endeavor is to go forward and increase, we must have definite objectives. Too often the Church has no clearly defined goals; too frequently we are content to maintain the *status quo*. Worship is of first importance; but if our worship is true it will send us out, determined to bring the good news to the non-worshippers that are all about us. . . .

"Every parish might have a particular project as part of the program of evangelism. It will depend upon the local situation. It might be an emphasis on the church school. Certainly religious education ought to be the concern of everyone. The decline in the enrolment in our Sunday schools is alarming. I am convinced that a Church that neglects the spiritual nurture of the young is doomed to diminish in influence and numbers. . . .

DIOCESAN MISSION

"There ought to be a diocesan project around which the diocese could rally. At the suggestion of Bishop Gilbert, we shall have a diocesan mission next fall, with missions held in every convocation, with a week's mission in the Cathedral of St. John the Divine. This diocesan mission will be followed by a teaching mission during Advent and Epiphany. The instructional element in preaching must be emphasized as never before. We must see to it that our people know what being a Christian involves and what the Church demands of its members. . . ."

ELECTIONS: Standing committee, class of 1952, Rev. S. M. Shoemaker, Mr. G. F. Butterworth.

Deputies to Synod, class of 1951: Rev. C. K. Ackerman, Rev. L. J. A. Lang, Mr. Walter Barber, Mr. C. M. Walton, Jr. Provisional deputies: Rev. G. V. Barry, Rev. J. M. Mulligan; Mr. G. D. Edwards, Mr. Ralston Young.

PITTSBURGH

General Upward Trend Noted at Convention

In keeping with the general spirit of missionary zeal apparent at the convention of the diocese of Pittsburgh, meeting at Trinity Cathedral, Pittsburgh, on May 11th, was the announcement by Bishop Pardue of the diocese that St. Mary's Church, Charleroi, had attained parish status.

A resolution of the convention increased by \$3,000 the amount that the diocesan council had proposed to give for the program of the national Church, making the total \$43,000.

It was also announced that the diocesan Church Home for Aged Women was being enlarged. The board of trustees announced that diocesan endowments had increased by nearly \$42,000 during the year.

The department of Christian education announced a new committee to deal with the production of slides and film strips which will be integrated with the Pittsburgh plan of religious education. During the year there has been a seven per cent increase in enrolment of diocesan church schools.

The Ven. W. S. Thomas was elected to the standing committee.

SOUTH FLORIDA

Doubling of Communicant Strength is Scheduled

Bishop Wing of South Florida in his annual charge to the diocesan convention meeting in All Souls' Church, Miami Beach, April 13th to 15th, pointed to the growth in the diocese in number of resident clergy and candidates for Holy Orders, the increase in communicants, the beginning of new missions and the opening of new rural fields. The Bishop climaxed his address by a request for the election of a Bishop Coadjutor to share responsibility in the advance in the diocese and to have direct charge of all missionary work in the diocese. (On the next day Suffragan Bishop Louttit was elected Bishop Coadjutor—L. C., April 25th.)

Bishop Louttit, in an address that opened the business session of the convention, called for 50,000 communicants in South Florida by 1955. This is double the present number. He laid responsibility on the laity to bring the candidates, saying that it was the responsibility of the clergy to nurture, pastor, and teach.

Dr. Clark G. Kuebler, president of Ripon College in Wisconsin, continued the note of evangelism in three addresses.

Bishop Jackson of Louisiana brought greetings as president of the province

and explained some of the plans for greater effectiveness of the work of the Church in the province.

ELECTIONS: Delegates to Synod, clerical, Cyril N. Sturup, Mason A. Frazell, G. I. Hiller, Harold B. Hoag, John S. Armfield, James L. Duncan; lay, Dan B. Weller, Morton O. Nace, Charles A. Morehead, Fred T. Saussy, Jr., C. L. Eccleston, A. Wynn Howell.

ALBANY

"It is Not the Duty of the Church to Save Civilization"

"Multitudes who normally pay scant attention to God or His Church are today challenging the Church to save them from threatened disaster," Bishop Oldham of Albany stated in his address to the convention of his diocese in the Cathedral of All Saints, Albany, on May 4th.

"'Democracy,' they say, 'is based on the Christian religion, therefore let us have more and better Christianity to save the democratic way of life,'" Bishop Oldham continued. "But God will not be used as a means to man's ends, nor is it the duty of the Church to save civilization . . . We need to remember that God's kingdom is not of this world, nor is its welfare dependent on any form of so-called civilization."

In his address, Bishop Barry, Coadjutor of the diocese, presented a summary of the diocese's missionary needs: consolidation, centralization, expansion in staff, and more generous support. The convention approved his program of reorganization and expansion.

At a reception in the evening a check was presented to Bishop Oldham to help defray his expenses in attending the coming Lambeth Conference.

ELECTIONS: Standing committee, the Rev. H. B. Jones, Mr. Russell Carter; deputies to Synod, Messrs. Harold Britten and Schuyler Van Loan.

DELAWARE

Memorial to Bishop Cook Completed

At the convention of the diocese of Delaware, meeting in Calvary Church, Hillcrest, May 11th and 12th, Bishop McKinstry of Delaware announced the completion of the memorial to the Rt. Rev. Philip Cook, fourth Bishop of the diocese.

Other diocesan expansion was seen in the reports of new churches at Newport, Wilmington, and Selbyville; an extensive recreation camp; new parish houses at Delmar and Millsboro; and the opening of the Christina Community Center at Old Swedes, Wilmington.

The convention adopted a resolution introduced by Lieut. Gov. E. N. Carvel, approving in principle the bill permitting

400,000 persons to enter the country during the next four years in place of those who could not enter under the quotas during the war years.

ELECTIONS: Standing committee, Rev. J. E. Large, Dr. Waldon Pell II, Rev. D. W. Mayberry, Dr. J. S. Reese IV, Mr. Edmund dePont, Mr. R. J. Forman.

Delegates to Synod, Rev. H. N. Herndon, Rev. Paul Kellogg, Rev. J. E. Large, Rev. C. R. Leech, Lieut. Gov. E. N. Carvel, Mr. W. A. Hadcock, Mr. Courtland Schoonover, Mr. Robert Forman. Alternates, Rev. F. D. Daley, Rev. A. W. Boyer, Rev. P. M. Ferne, Rev. A. B. Potter; Messrs. Victor Graham, M. E. Graham, A. C. Graham, W. J. McBlain.

LONG ISLAND

"We Must Meet the Challenge of Communism Through Evangelism"

In his address to 900 delegates attending the convention of the diocese of Long Island, assembled in Cathedral House, Garden City, May 18th, Bishop DeWolfe of the diocese, looking hale and hearty after his recent illness, said with great vigor, "We must meet the challenge of Communism that threatens world peace, and which has caused so much chaos and unrest throughout the world. This we can and will do through our program of evangelism, which is inspired and asked for by our Presiding Bishop."

Earlier in his address the Bishop told of the record the diocese made in the past year in charitable and missionary giving, and of missionary advance in the diocese. He expressed gratitude for the successful Long Island to London campaign to obtain gifts of food and clothing for the needy of London; for the contribution of \$39,000 for the Presiding Bishop's Fund; and for the fact that missionary giving rose to \$156,000 in 1947.

The need for continued extension of the work among the ever-increasing Negro population was emphasized, and to this the convention later responded by voting to provide a full-time missionary among the migratory West Indian workers on the farms of Suffolk County.

The Bishop announced that because interracial contacts had grown to such an extent in Brooklyn, he had appointed the Rev. John W. Torok as vicar general in charge of foreign work, with special reference to work among the Spanish and Puerto Rican people.

Bishop DeWolfe emphasized the Church's responsibility in the field of juvenile delinquency and requested the Church Charity Foundation to assist in the development of a "Boys' Town" at Sayville, where the diocese possesses property suitable for such an institution.

To assist in these many endeavors, the Bishop asked the convention for a Suffragan Bishop. His request was unanimously granted during the course of the

convention, and October 12th has been set as the day for election.

The department of social relations sponsored a resolution which was voted by the convention calling on "the people of our churches to be on their guard lest an hysterical fear of communism shall lead us to fight the danger with weapons destructive of the treasures we seek to guard."

Another resolution offered by the same department was tabled without discussion. It would have permitted clergy to "belong to and promote the interests of any political party or organization whose principals do not contravene the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

A proposal to abolish the Hare Ballot, employed in diocesan elections, was defeated by one-third of a vote in the lay order, as was a resolution allowing women to serve as wardens and vestrymen.

Bishop Jenkins, retired Bishop of Nevada, who has been rendering episcopal assistance to Bishop DeWolfe during the past two years, was a guest of the convention, as was Bishop Wyatt-Brown, retired Bishop of Harrisburg.

ELECTIONS: Standing committee, Rev. J. G. Sherman, Mr. H. L. Delatour. Delegates to Synod, Rev. Messrs. Kermis Castellanos, G. E. Gillett; Messrs. E. W. Denton, A. J. Swenson. For an unexpired term, Rev. C. E. Gus. Provisional delegates, Rev. Messrs. G. C. Graham, H. R. Kupsh; Messrs. C. H. S. Stewart, R. R. Brown.

CONNECTICUT

Pension Plan for Lay Employees

A call to continued support of the evangelistic endeavor initiated by the diocese last year was made by Bishop Budlong of Connecticut in his address to the convention of the diocese held in Christ Church Cathedral, Hartford, May 18th.

The Bishop called attention to some of the "really amazing results which appeared where the program was undertaken seriously" and urged whole-hearted participation in the program for the coming year as outlined by the Rev. John H. Esquivel in his report as chairman of the central diocesan committee on evangelism. This program included a diocesan-wide teaching mission, diocesan-wide Corporate Communions on the First Sunday in Advent, the First Sunday in Lent, and Whitsunday, the continuance of study groups in the parishes and missions, and, where not already undertaken, a thorough parish visitation by a committee of laymen.

Bishop Gray, Coadjutor of Connecticut, spoke of the "expanding opportunity" in the diocese resulting from the rapid growth of many communities and announced the inauguration of the ad-

vance work program, whereby a fund is being created for the building of new missions and provisions made for a diocesan missionary. The Rev. Donald W. Greene, rector of St. Paul's, Wallingford, has been appointed diocesan missionary and assumed his new duties on June 1st.

In connection with this diocesan missionary program certain of the candidates for Holy Orders from the diocese will make surveys of sections of the state this summer to determine whether and where new missions shall be established in those areas.

A pension plan for lay employees was voted, providing a pension at the age of 65 for men and 62 for women, payable after 25 years of service.

Calvary Church, Bridgeport, was admitted as a parish.

ELECTIONS: Standing committee, Rev. J. H. Esquivel.

Deputies to Synod, Rev. Messrs. H. H. Donegan, J. A. Racioppi, S. W. Wallace, D. W. Greene; Messrs. T. B. Lord, W. H. Bulkeley, C. C. Goodrich, W. C. Hutton. Supplementary deputies, Rev. Messrs. Sewall Emerson, S. F. Hemsley, J. W. Mutton, F. J. Smith; Messrs. H. P. Bakewell, A. T. Dewey, G. V. Larson, W. H. Rattenbury.

ROCHESTER

Presiding Bishop Addresses Convention Delegates

During the convention of the diocese of Rochester, which was held May 11th and 12th at Christ Church, Corning, N. Y., the Presiding Bishop spoke in the Scottish Rite Cathedral on the opportunities before the Church.

Addressing a gathering of about 400 Churchmen, Bishop Sherrill asked, "How did we win the war? We won the war because eleven million young people left their homes and went to the four corners of the earth and risked their lives; because millions of people worked in factories and bought billions of dollars worth of bonds; because millions of people prayed for a just and durable peace. Total effort made victory possible. Have we any right to ask that God's Kingdom come and His will be done with any less effort than that?"

Among the actions taken at the convention was the establishment of a diocesan investment trust, which will make it possible to diversify the investments of the parishes and diocesan institutions and to bring about a more equitable yield for small investments. Permission to create such a fund was given in March by the New York state legislature.

In his convention address Bishop Reinheimer stated, "Men living in the all-inclusive urbanized industrialized society of our time are actually in greater need of what worship has to offer than men who lived in any of the earlier forms of civilization. In worship as by nothing

else that he can find to do, his integrity, his sanity, his independence, his dignity, and his sense of brotherhood are renewed."

The Bishop announced the election of the Rev. Drs. Jerome Kates and George E. Norton as honorary canons of the cathedral chapter. Both will soon retire.

ELECTIONS: Standing committee, Rev. Messrs. S. H. Edsall, D. C. Ellwood; Messrs. R. S. Bloomer, T. E. Hargrave.

Delegates to Synod, Rev. Messrs. S. G. Cole, L. S. Cook, Curtis Dougherty, F. R. Fisher, E. K. Nicholson, C. B. Persell, Jr.; Messrs. E. R. Becker, T. E. Hargrave, J. W. McConnell, T. T. Odell, W. H. Wall, R. E. Westbury.

ERIE

Minimum Salary Established

The convention of the diocese of Erie met May 18th and 19th at Trinity Church, New Castle, Pa., joining in the centennial celebration of that parish. The Rev. Ralph C. Hovencamp is rector.

Bishop Ivins of Milwaukee was the convention preacher and also the special centennial preacher on May 16th. Attendance was larger than at any convention of the past 10 years.

The convention established a minimum salary of \$2,400 and house for all missionaries of the diocese and approved the plan for a diocesan paper, to be underwritten by the Young People's Fellowship and the Bishop's Men. The managing editor will be Fr. Hovencamp.

The budget adopted for next year showed an increase of five per cent over last year's budget. All members of the standing committee were reelected.

WESTERN MASS.

"Here is a Job Matched to Our Size"

"The big job facing Christians today is to be 'colonizers of heaven upon earth'" Bishop Lawrence of Western Massachusetts told delegates to the convention of the diocese, meeting at Christ Church Cathedral, Springfield, on May 19th.

"Here is a job that is matched to our size, but not dependent on our strength," Bishop Lawrence said. "No one can stop us from forming colonies of heaven in our own homes, in our own parishes, and in the diocese; or from taking our part and place in the forming of colonizing communities at our new national center, Seabury House, and the colonizing fellowships at Lambeth and Amsterdam."

In his report to the convention the Bishop noted a great increase in baptisms and a 10 per cent increase in Church school enrolment, which the

Bishop credited to the work of the Christian education department and to a new system of supplying material to families with children of pre-school age.

The convention passed a resolution favoring "immediate action to alter the charter of the United Nations Organization by modifying the veto power of the members of the Security Council, by taking steps toward the formation of a world government, and by maintaining law and order through an international police force of the world."

Another resolution passed by the convention asked that "proper steps be taken to allocate to education much more adequate funds in accordance with the principles of the Taft Bill."

This year's convention reaffirmed the stand taken by last year's convention urging and supporting the planned parenthood program in Massachusetts, inasmuch as a state-wide referendum has been prepared on this subject for the fall elections.

ELECTIONS: Standing committee: Rev. E. R. Laine and Mr. F. P. Hawkes.

SOUTHERN OHIO

Map Extension of College Work

Special support for work among college students at three campuses in the diocese of Southern Ohio was asked by Bishop Hobson during the convention of the diocese, meeting at the Church of the Advent, Cincinnati, May 11th and 12th.

The Bishop announced that plans are being drawn for various building projects and improvements needed in order better to minister to students at Ohio State University, Miami and Western Colleges, and Ohio University.

Ministry to faculty members, as well as students, was urged by Dr. Evan R. Collins, dean of education at Ohio University, one of the convention speakers.

Bishop Hobson also pointed out the need for a conference center for diocesan meetings.

ELECTIONS: Standing committee, Rev. Messrs. Phil Porter, Francis Moore, Robert Fay; Messrs. J. B. McGrew, Oscar Schoedinger, O. E. Rupp.

Delegates to Synod, Rev. Messrs. A. M. Thorp, Samuel Keys, S. H. Garvin, H. J. Mowry; Mr. J. J. Bjelke, Dr. Victor Whitehouse, Mr. M. L. Leath, Mr. Ray Vandergrift.

MINNESOTA

Minimum Salaries for Clergy Suggested at Convention

The convention of the diocese of Minnesota, held in St. Clement's Church, St. Paul, May 18th and 19th, was marked by the passing of several significant resolutions presented relating to pertinent points in the address of Bishop Keeler of the diocese. They are:

(1) That all clergy and laity in the diocese shall seek to guide, influence, and encourage young men to enter the ministry of the Church.

(2) That "this convention deplores the payment of an annual stipend of less than \$2,400 per year and a comfortable house, to any married priest by any parish or any mission field, and requests that any parish or any mission field paying less than that amount, shall take immediate steps to increase the salary to that minimum."

(3) That the departments of finance and promotion of the bishop and council be instructed to institute a special campaign to raise the funds required to pay the full quota of the diocese to the general Church in the amount of \$33,000, in place of the \$30,000 pledged, and to reinstate and raise the special fund in the amount of \$10,000 voted by the 1947 convention for replacement of automobiles for missionary clergy.

(4) That the National Council be urged to increase the personnel of the Department of Christian Education as recommended in the report of the Rev. John Heuss, and that the national Church budget be increased to support such an increase in personnel.

Bishop Keeler announced the appointment of the Rev. F. Douglas Henderson, now assistant at St. John's Church, St. Paul, as diocesan director of Christian education, effective July 1st.

The convention adopted a budget of \$140,193.

ELECTIONS: Standing committee, Rev. Messrs. Monroe Baile and L. R. Gillmett; Messrs. Paul Benson and F. N. Furber.

Delegates to Synod, Rev. Messrs. P. F. McNairy, G. F. Lewis, G. H. Goodreid, F. K. Smythe, F. D. Henderson, E. G. Barrow; Messrs. J. M. Hannaford, Jr., E. P. Atwood, W. P. MacPhail, Paul Benson, F. R. Paine, J. W. Thompson.

WEST MISSOURI

Next Convention to Name Bishop Coadjutor

The convention of the diocese of West Missouri, meeting recently in Joplin, Mo., at the Shrine Temple, as the guest of St. Philip's Church, voted to name a bishop coadjutor of the diocese at the convention of 1949, and a committee was named to consider names and qualifications of persons suggested.

The committee includes the Rev. James S. Allen, the Rev. Edwin W. Merrill, the Rev. Sears R. Riepma, Dr. Edward H. Hashinger, and Mr. Frank C. Waller.

In the course of his convention address in which he himself used Scriptural references freely, Bishop Spencer stated: "It is interesting that the one newspaperman allowed to be present at Zero for the first trial of the atomic bomb found it impossible to express him-

self except in phrases lifted from Holy Writ. If the end should come through this recently discovered power, we should remember that *atomos* in Greek gave us the word atom. When St. Paul said we might go "in a moment, in the twinkling of an eye," the Greek New Testament quotes him as saying "*en atomo.*"

Speaking of the financial state of the diocese as a whole, Bishop Spencer said, "This is a poor diocese. There are parishes in this diocese that are not poor. Compare their budgets with the budget of the diocese and you will see. We can only seek the power of the merciful God by unity of spirit, by the bonds of peace, and by sharing in the whole work."

The Church of the Good Shepherd, Clay County, was admitted as an organized mission. Mr. W. A. Chochel, chairman of the committee recently appointed to raise funds for the organization of new missions, reported that \$11,000 is being sought from individual subscribers over a period of three years.

The first man from the diocese to enter the Church Army, Mr. Jack Vingers of Springfield, was to be commissioned on May 28th.

ELECTIONS: Standing committee, Rev. R. M. Trelease, Mr. C. J. Patterson.

WESTERN N. C.

Election of Bishop

Highlight of Convention

A full attendance of delegates marked the convention of the diocese of Western North Carolina, held at Trinity Church, Asheville, May 13th and 14th. Presiding officer was the Rev. James P. Burke, chosen to serve as chairman because the diocese is without a bishop.

The election of a bishop, the order for the second day of the convention, resulted in the choice [L. C., May 30th] of the Rev. M. G. Henry, rector of Christ Church, Charlotte, N. C. This is the second election held this year for a bishop; the Rev. F. Bland Tucker of Savannah, Ga., declined election.

A committee of three clergy and three laymen was appointed to confer with committees from the two other dioceses of the state regarding the question of a rearrangement of the boundaries of the dioceses. The committee will report to the next annual convention.

In order to meet increasing expenses of two diocesan schools, the Appalachian School at Penland and the Patterson School at Legerwood, and also the needs of St. Mary's School, Raleigh, and the University of the South, Sewanee, for which the diocese has certain responsibilities, special offerings were asked this year from each parish and mission. A diocesan budget of \$33,610, which in-

cludes the amounts of assessments and apportionments from the parishes and missions, was adopted for 1949.

ELECTIONS: Standing committee, Rev. Messrs. Mark Jenkins, C. G. Levell, J. W. Tuton, J. P. Burke; Messrs. W. L. Balthis, F. P. Bacon, W. M. Redwood, A. B. Stoney.

Delegates to Synod, Rev. Messrs. C. G. Levell, J. W. Tuton, R. B. Campbell, W. T. Capers, J. P. Burke, I. N. Northup; Messrs. A. B. Stoney, E. L. Kemper, G. T. Wiese, W. G. Adams, R. Winborne, G. K. Moose. Alternates, Rev. Messrs. Mark Jenkins, R. K. Webster, B. M. Lackey, W. C. Leach, W. C. Cravener, W. Greenwood; Mr. S. W. Blanton, Mrs. Sam Yancey, Messrs. T. Field, H. M. Walton, W. L. Balthis, Mrs. Harman Lee.

WEST VIRGINIA

Confirmation Quotas

After considerable discussion of the subject, the council of the diocese of West Virginia, meeting May 11th and 12th at Zion Church, St. Andrew's parish, Charles Town, declared itself in favor of an amendment to the Federal School Aid Bill, now pending in Congress, that would exclude from appropriations all non-public schools.

The resolution of the council stated that "the principle of separation of Church and State is fundamental in American democracy; and certain breaches in that wall have occurred and others are threatened."

A plan to strengthen the work of the Church at the state university at Morgantown was announced, involving the erection at the cost of approximately \$200,000 of a new church and student center in connection with Trinity Church.

Confirmations reached an all-time high of 637 last year, and a goal of 650 has been set for this year. The goal for 1949 will be 900, and the department of promotion and publicity is making plans to assign each parish and mission a proportionate share of that goal and to promote the effort in every possible way.

St. Peter's Church, Huntington, for many years a mission of Trinity Church, Huntington, was admitted as an independent parish.

ELECTIONS: Standing committee, Rev. Messrs. F. F. Bush, Jr., C. C. Tarpée, B. R. Roller; Messrs. J. S. Alfriend, F. A. Brown, J. W. Ware. Delegates to Synod, Rev. Messrs. W. C. Bowie, J. M. Thomas, A. B. Jones, W. A. Seager; Messrs. J. S. Alfriend, C. A. Albert, J. W. Kirk, J. F. Hopkins.

NORTH CAROLINA

Changing of Boundaries, Election of Coadjutor Seen

The convention of the diocese of North Carolina convening in St. Peter's Church, Charlotte, on May 11th and 12th, made two important decisions.

In response to a movement to change

the boundaries of the diocese of North Carolina so as to give more territory and hence more people and more money to the other dioceses of the state — East Carolina and Western North Carolina — three clergy and three laymen were appointed to confer with a like number from the two other dioceses as to what sort of realignment should be made.

Representatives of the diocese of North Carolina will present their findings to the 1949 convention to be held next May. During the convention word came from the diocese of East Carolina that a similar group had been appointed at their convention assembled in Goldsboro.

The convention also voted that episcopal assistance was needed by Bishop Penick and that subject to the canonical requirements being met, a Coadjutor would be elected in the 1949 convention.

Due to the increase of activities in the diocese the number in the executive council was increased from 16 to 21.

S. W. VIRGINIA

Revise Parochial Classifications

During the council of the diocese of Southwestern Virginia, which met May 18th and 19th in Emmanuel Church, Bristol, the diocesan canons were changed to eliminate a number of traditional but obsolete definitions and to change from the "geographical parish system" to one more adapted to present-day communication and transportation.

Corresponding changes in the constitution were adopted, but these cannot take effect until ratified by the council of 1949.

Heretofore the council has been divided into two convocations, known as James River and New River, but for some years the convocations have not functioned. This council revived the convocation system and made four divisions instead of two, in order better to promote the work of the diocese.

The council adopted a missionary program of \$63,892; this figure will be the goal of the Every Member Canvas in fall. The council also adopted a diocesan expense fund budget of \$18,750 and a schedule of suggested quotas for the various congregations.

In his address Bishop Phillips of the diocese warned against the many forces that threaten the dignity and worth of the individual, stating: "We must find in our democracy a way by which the individual is protected against regimentation and coercion."

ELECTIONS: Standing committee reelected. Delegates to Synod, Rev. Messrs. R. R. Beasley, K. F. Anthony, E. T. Ferrell, Jr., C. C. Fishburne, Jr., Messrs. B. F. Parrott, E. L. Andrews, Jr., J. W. Burress, C. P. Macgill.

"Scientistic" Theology

THE RISE OF CHRISTIANITY. By Ernest William Barnes. London: Longmans, Green & Co., 1947. Pp. 356.

This is a strangely cool and dispassionate examination of the evidences for the origin and growth of our religion: the work of a "scientific" historian. This reviewer found himself wondering while he read it what St. Augustine, St. Bonaventure, Calvin, Luther, or John Wesley would have thought of this book. Of course they were not historians, they were theologians, passionately concerned with the winning of souls for Christ. There is of course no reason why a theologian should not also be a historian provided it does not spoil him for the work he, as a theologian, is called to do. Kierkegaard, a Christian thinker for whom the Bishop of Birmingham would probably not have much use, reminded us that only he who existentially, with infinite passion, responds, does justice to the message of Him whom we call the Christ. He ridiculed the "professor" with his disinterested objectivity. If the heads of all critics would sit on his neck, he says in the Postscript, this individual would not arrive at a closer approximation to truth. Kierkegaard thinks that the "leap" is the most decided protest against the "diverse" course of the "method," yet it is the method of "science" which is Dr. Barnes' guiding star.

We cannot help feeling that great harm has been done by the confusion of two meanings of the word "scientific": (1) "consistent, methodical procedure"; (2) quantitative measurement, establishment of causal relationships. In the first sense all pursuit of knowledge ought to be scientific, the second is the way of the (natural) sciences. There is all reason to believe that it has been a gross mistake to hold that this second method should be binding for the study of the humanities as well. The scientific quest (in the narrower sense) has no place for values. The validity of esthetic, moral, religious judgments is not demonstrable by "scientific" inquiry. William James and Rudolf Otto, among others, have clearly shown that the analysis of the origins of a phenomenon cannot be determinative of its value. The normative quest which is central for theology, as for jurisprudence or ethics, has to determine its procedure from the beginning to the end. Christian theology, exegetic, historical, systematic, and otherwise, will have to be Christocentric. We find it therefore difficult to follow Dr. Barnes when he, speaking of the divinity of Christ says: "I, too, so worship

What Are We Here For?

One needn't be a Christian to be conscious of an inward prod that would square us with our own souls in the matter of a responsibility truly divine in its origin. Christians naturally, however, are more delicately attuned to this throbbing sense, but only we who profess and call ourselves Christians know how fairly we have faced and answered that prod within us.

Read the question in our title. We admit divine action in creating and having a plan for us. What then? Do we ask God, daily, to reveal clearly what we are here to do, besides just living, working, recreating, and worshipping after a fashion? Are we doing ALL we've been divinely led to do? Or, have we side-tracked that something which has made us feel its spiritual urge? Are we bringing souls to Holy Confirmation? Are we taking Jesus, our Heavenly Friend, with us into those

circles of earthly friends, or are we embarrassed and ashamed of Him? Are we carrying our share of the load in our parish church, or do we just take up a certain amount of cubic space each Sunday? Do we pay a proper RENT for that space, or is the space we take up in God's world, in fact? Ever think of that? You pay rent for everything else.

But greatest of all is to find out direct from God why He lets us be here, and what we should be doing for Him. It may be the placid, patient work of a loving parent—no more—in order that some more brilliant life may be made ready for Him. Or, it is more apt to be work that goes out beyond these less showy acts of living, and is something truly noteworthy and cross-bearing. The main thing is, are we trying daily to FIND OUT what God's will is for us?

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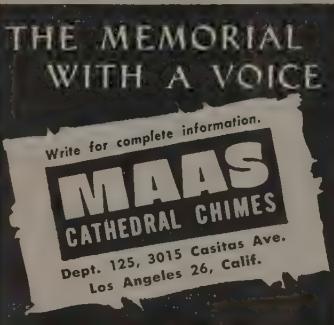


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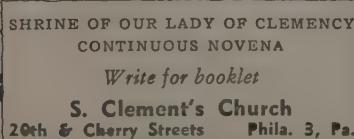
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Him. I have been at pains that the fact should not affect my historical inquiry." He is certainly right to contend that there is no opposition between "science" (in the wider sense) and "scholarship" on the one hand, and Christianity on the other, because loyalty to Christ does not only not absolve us from but actually urges us to the seeking of (spiritual) truth. But we also know that the method of biology and physics alone does not guarantee that we arrive at apprehending spiritual reality, transcending sensual experience. All adherents of the ideal of a methodological monism are apt to overlook the spontaneous emergence of initiative and contingent spontaneity which characterizes the life of the spirit, as Dr. Temple has shown so well in his criticism of Whitehead in *Christ the Truth and Nature, Man and God*.

As could be expected, Dr. Barnes is at pains to study the rise of Christianity not only against but out of the background from which it arose. Chapter I traces the "remote background," beginning with paleolithic man and ending with a paragraph on the originality of the Hebrew prophets. Chapter II sketches the Eastern and Western Mediterranean civilizations and religions. Chapter III deals with the Mystery Religions and Chapter IV under the title "Miracles" discusses the world-view of the people among whom Christianity spread. Chapters V-IX treat of Jesus, His life and teachings, and the reports concerning Him. Chapters X-XIII are devoted to Peter and Paul. The rest (XIV-XVIII) is concerned with the two major sacraments and with the writings and history of early Christianity until Origen.

The book is very compact. It is divided into not less than 334 paragraphs, most of which are not longer than one page; many much shorter. The organization of the material is lucid but brevity is a virtue which can be overdone (*cf. "34: Hellenistic Civilization in 23 lines!" or "58 on The Roman Character in 18 lines!"*). It is not with the treatment of the historical material that this reviewer finds fault. He is, however, reluctant to agree with the optimism of the author concerning the blessings of scientism as expressed in ¶83. There is little said, in the preceding paragraphs which deal with the unenlightened notions of a "superstitious world" (¶82), to indicate that Dr. Barnes is aware of the peculiar nature and function of concepts and practices in "mythopoetic" ages, and of the logic of mythical consciousness which Cassirer, Urban, S. Langer, and others have helped us to understand. He is all sold on "science."

But it is rather the 19th century notion than the modern concept of physical indeterminacy which guides him. "The

important discoveries which have resulted from scientific research . . . bid fair to transform human life." Recent developments have made some people wonder if this transformation should be greeted with unmixed shouts of joy, or if it does not, rather, call to mind some insights which an "unenlightened" people expressed in the myth of the tower of Babel. The author's treatment of miracles is entirely negative. Though it is right that "spiritual truths must be spiritually discovered," an attempt has to be made sympathetically to understand what the gospel writers meant to say and why they said it by means of the miracle-stories. Dr. Barnes' lack of appreciation of the world view of mythopoetic ages prevents the author from doing what a group of non-theologians, the contributors to the symposium *The Intellectual Adventure of Ancient Man*, have quite successfully undertaken: to study the mythical world-view and its logic.

The history of Christianity shows, according to Dr. Barnes, the growth of Jesus' "well-nigh incredible influence. That influence was from time to time twisted and distorted: it has been combined with strange and bizarre theories and beliefs." Here is a specimen of the author's treatment of the belief which was formulated in the Christian creed in the words "Born of the Virgin Mary": "Biological research seems to indicate that a human virgin birth may be proved to be possible. Among insect reproduction from fertilized egg-cell is common (follows a passage on fresh eggs). If however, biological research should show that in humanity a virgin birth could take place, and that therefore the 'miracle' of the virgin birth of Jesus was not impossible, those who now regard the miracle as essential to the Christian faith would feel disquieted. It would be asked, why the son of God should be born in a manner common among insects rather than by a normal human process."

The least the reviewer can say about this line of argument is that it is in extremely bad taste and exhibits the same unwillingness or incapacity to understand the meaning intended in such theological maxims which we criticized above. No wonder that John, the author of the Fourth Gospel, according to Dr. Barnes "claims too much." "His Christ has ceased to have the limitations of humanity." The Evangelist did not measure up to the Bishop of Birmingham's methodological postulate: "A Christian writing of Jesus must exercise restraint lest enthusiasms for one whose life and thought permeate all that he holds sacred should lead to what others might deem extravagant statements."

Here are the fundamental facts in

BOOKS

Christianity in the writer's formulation: "The teachings of Jesus as to God's nature and as to man's duty and destiny, the loyalty of Jesus to his teaching, the example of Jesus as he went to the cross, and, above all, the certainty of His knowledge of God." A Unitarian would agree with this and the added dictum: "They give to an amalgam that is by no means all pure gold, its proved excellence."

With ¶165 we come to what the author calls the "essentials of the resurrection faith." As elsewhere, he is, here

too, anxious to conform to the "scientific" dogma of the "uniformity of nature." The psychological assurance of the presence of the spirit of Christ in the believer is, according to Dr. Barnes, the point of the belief in the resurrection. "What matters is that Christians shall feel a spiritual power in their lives which they can rightly interpret as that of the Spirit of Jesus, revealing, as in His teaching in Galilee, the wisdom and righteousness of God." This tenet is "independent of the question as to whether the body of Jesus was reanimated after his death."

The author of I Corinthians 15: 12-17 (called one of the most important documents of the N. T. by Dr. Barnes) was of a different opinion. But the critic, far from being embarrassed, disposes easily of that obstacle. The Epistle "consists of a short genuine letter into which a bundle of notes, fly-sheets and memoranda have been inscribed." He is "tempted to attribute our resurrection tract (in Chapter 15) to some early second-century Christian apologist," all of which is not surprising if the whole epistle turns out to be "an amalgam of writings of persons other than Paul."

CULT-PRACTISE

There is no room here for a review of the treatment of the two major sacraments (Chapters 16 ff) except to state that the Bishop, with regard to the interpretation of the Last Supper, seems to side with a "minority" among "independent scholars" in holding that the reports of I Corinthians and Justin's I Apology "grew up as an attempt to give Christ's authority to the existing cult-practise of the common meal." The words of the Institution, he says, "grew up in a Gentile environment, probably in the latter half of the first century of our era."

It is with a series of questions that the book closes. "Is the faith centered on the Christ the supreme expression of the religious truth," is one of them. The author says that each man must answer them for himself: "as he gropes for truth so he will shape his life."

"SOUND METHOD"

All in all the *Rise of Christianity*, presents the results of historical criticism, mostly in its radical form, offering, as it were, a "minimum" which the author feels can be accepted by "those who like to base their faith upon facts ascertained by a scientifically sound method." To all of them we should like to quote Hugh of St. Victor: *Logica, mathematica et physica, veritatem quaequam docent, sed ad illam veritatem non pertigerent in qua salus animae est, sive qua frustra est quidquid est*" (*De Scripturis et Scriptoribus Sanctis*). JOACHIM WACH.

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CHANGES

Appointments Accepted

The Rev. Herman Anker, formerly curate of Christ Church, Indianapolis, Ind., is now rector of Christ Church, Streator, Ill. Address: 310 East Bridge St., Streator, Ill.

The Rev. Edward B. Birch, formerly rector of Grace Church, Astoria, Ore., is now vicar of Trinity, Sunnyside; and priest in charge of St. Matthew's, Rosser; St. Luke's, Matson; and Christ Church, Zillah, Wash. Address: Sunnyside, Wash.

The Rev. Samuel M. Black, vicar of Holy Trinity, Brookville, and Christ Church, Punxsutawney, Pa., will become rector of St. John's, Negauene, Mich., June 15th. Address: The Rectory, Negauene, Mich.

The Rev. C. Peter Boes, formerly director of Christian education at St. Paul's, Oakland, Calif., is now rector of St. Peter's, Redwood City, Calif. Address: Brewster at Clinton, Redwood City, Calif.

The Rev. Ralph Andrew Bridges, formerly rector of the Church of the Messiah, Rockingham, N. C., is now rector of the Church of the Holy Comforter, New Orleans, La. Address: Box 8133, Gentilly Station, New Orleans 22, La.

The Rev. Robert L. DeWitt, rector of St. Luke's, Ypsilanti, Mich., will become rector of Christ Church Cranbrook, Bloomfield Hills, Mich., on August 1st, and may be addressed there.

The Rev. Edward Cecil Dickin, rector of St. Mark's, High Prairie, Alta., Canada, will become rector of St. James', Lewistown, Mont., August 15th, and may be addressed there.

The Rev. John H. Evans, formerly rector of the Church of the Good Shepherd, Fitchburg, Mass., is now a chaplain at the Seaman's Church Institute, New York City. Address: 25 South St., New York 4, N. Y.

The Rev. Charles T. Gaskell, formerly priest in charge of Holy Trinity, International Falls, and St. Peter's, Warroad, Minn., is now assistant at St. Matthew's, Evanston, Ill. Address: 1802 Colfax Ave., Evanston, Ill.

The Rev. Gordon L. Graser, rector of St. Andrew's, Buffalo, N. Y., will become priest in charge of St. Andrew's, Denver, Colo., July 1st. Address: 2015 Glenarm Pl., Denver 5, Colo.

The Rev. John R. Green, formerly chaplain at Seaview Hospital, Staten Island, N. Y., is now rector of the Church of the Advent, Lakewood, Ohio. Address: Church of the Advent, Woodward and Delaware Aves., Lakewood, Ohio.

The Rev. Lloyd E. Gressle, rector of St. James', Wooster, Ohio, will become rector of St. John's, Sharon, Pa., June 15th. Address: 226 W. State St., Sharon, Pa.

The Rev. John W. Haynes, formerly rector of Trinity, Pawtucket, R. I., is now vicar of St. Michael and All Angels', Rumford, R. I. Address: 160 Pleasant St., Rumford, R. I.

The Rev. Robert C. Holmes, formerly priest in charge of St. James', Detroit, Mich., is now assistant at St. Matthias', Detroit, Mich., and may be addressed there.

The Rev. James C. Holt, formerly curate at St. Paul's, Kenwood, Chicago, Ill., is now rector of St. Mark's, Geneva, Ill. Address: 311 S. Fourth St., Geneva, Ill.

The Rev. Harold G. Holtgren, formerly curate of the Church of the Advent, Boston, Mass., is now priest in charge of Trinity, Astoria, L. I., N. Y. Address: 22-38 47th St., Astoria 5, New York, N. Y.

The Rev. Rowland G. Hills, formerly of the diocese of Caledonia of the Church of England in Canada, is now a missionary in the Columbia Basin Irrigation Area in the diocese of Spokane. Address: W. 514 Euclid Ave., Spokane 12, Wash.

The Rev. R. Barclay Johnson, formerly priest in charge of St. Mark's Church and associated missions, Hines City, Fla., is now rector of St. Francis', Miami, Fla. Address: 560 N.E. 110th Terrace, Miami 38, Fla.

The Rev. William J. Matthers, formerly priest in charge of St. Francis', Miami, Fla., is now rector of St. John the Divine, Southwest Harbor, Maine. Address: Box 592, Southwest Harbor, Maine.

The Rev. Donald C. Means, formerly rector of St. Mary's, Beaver Falls, Pa., is now rector of St. Luke's, Altoona, Pa. Address: 2910 Maple Ave., Altoona, Pa.

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THE LIVING CHURCH

CHANGES

The Rev. Edward A. Syme, rector of St. Luke's, Souris, Manitoba, Canada, will become rector of St. Andrew's, Livingston, Mont., June 15th. Address: St. Andrew's Rectory, Livingston, Mont.

The Rev. Eldridge H. Taylor, assistant at Christ Church, Baltimore, Md., will become dean of Trinity Cathedral, Easton, and rector of St. Paul's, Whittemarsh Parish, Trappe, Md., September 1st. Address: Trappe, Md.

The Rev. Elmer J. Templeton, priest in charge of Holy Trinity, Skokie, Ill., will become rector of Trinity, Saco, Maine, June 15th. Address: 30 Pleasant St., Saco, Maine.

Resignations

The Rev. Jerry E. Carpenter, rector of the Church of the Epiphany, Euclid, Ohio, will resign September 1st. The Rev. Mr. Carpenter will take a graduate course in sociology at Western Reserve University. Address: 405 E. 250th St., Euclid, Ohio.

The Rev. George E. Gooderham, vicar of the Church of the Epiphany, Flagstaff, Ariz., will resign July 31st.

The Rev. J. Keeney McDowell, rector of St. Christopher's, Gates Mills, Ohio, will resign July 1st.

The Rev. Herbert M. Peck, acting vicar of Trinity, Fallon, Nev., retired May 18th. Address: 427 D St., Sparks, Nev.

The Rev. Charles H. Ricker, locum tenens at St. Paul's, Albany, N. Y., resigned March 1st. Address: 16 Griswold Pl., Eastchester, Tuckahoe 7, N. Y.

Changes of Address

The Rt. Rev. F. Eric I. Bloy, formerly addressed at 2335 Moreno Drive, Los Angeles 26, Calif., should now be addressed at 1237 Descanso Drive, La Canada, Calif.

The Rt. Rev. Frank W. Creighton, formerly addressed at 63 E. Hancock Ave., Detroit 1, Mich.,

should now be addressed at the Westchester Apts., 4000 Cathedral Ave., Washington, D. C.

The Rt. Rev. John L. Jackson, formerly addressed at 609 International Bldg., New Orleans 12, La., should now be addressed c/o Mr. John E. Burleson, 3356 Martha Custis Dr., Alexandria, Va.

The Rev. Benjamin F. Axelroad, Jr., formerly addressed at Caixa 38, Bagé, RGS, Brazil, should now be addressed at the General Theological Seminary, 175 Ninth Ave., New York 11, N. Y.

The Rev. Edward F. Barrow, formerly addressed at A Crichton Apt. 2, 32 Herkimer St., Brooklyn 16, N. Y., should now be addressed at 242 Macon St., Brooklyn 16, N. Y.

The Rev. Ernest Bradley, formerly addressed at 914 Mission St., San Rafael, Calif., should now be addressed at 1111 Irwin St., in that city.

The Rev. W. A. Cash, formerly addressed at Route 2, Box 337, Santa Cruz, Calif., should now be addressed at 2471 E. Cliff Dr., Route 2, in that city.

The Rev. T. B. Clifford, formerly addressed at 1023 Peniston St., New Orleans, La., should now be addressed at 2014 Marengo St., New Orleans 15, La.

The Rev. Albert J. duBois, Jr., formerly addressed at 44 Que St., N.W., Washington, D. C., should now be addressed at 2128 LeRoy Pl., Washington 5, D. C.

The Rev. John W. Goodear, formerly addressed c/o the Episcopal Church, Toledo, Ore., should now be addressed at 140 N. Alder, Box 117, in that city.

The Rev. LeRoy D. Hall, formerly addressed at 441 Charles Ave., New Kensington, Pa., should now be addressed at 210 Clarendon Ave., in that City.

Chap. (Maj.) William D. Kirkpatrick, formerly addressed c/o Chaplains' Section, Hqs Berlin Military Post, APO 742, c/o Postmaster, New York, N. Y., should now be addressed at AGRC, Palace

Hotel, Rome, Italy, APO 794, c/o Postmaster, New York, N. Y.

The Rev. Leon N. Taylor, formerly addressed at 1136 E. 4th St., Tucson, Ariz., should now be addressed at 1220 E. 4th St., in that city.

The Rev. Edward G. Maxted, formerly addressed at 4 Leonard Dr., Warrington, Fla., should now be addressed c/o General Delivery in that city.

The Rev. William F. Moses, formerly addressed at 201 S. Iowa Ave., Lakeland, Fla., should now be addressed at Box 871 in that city.

The Rev. Frank W. Robert, formerly addressed at San Fernando at Ocean Ave., San Francisco, Calif., should now be addressed at 162 Hickory St., in that city.

The Rev. A. Ervine Swift, formerly addressed at 1015 Magdalene St., Manila, P. I., should now be addressed at 690 Taft Ave., Apt. 6, in that city.

The Rev. F. Virgil Wood, formerly addressed at 44 Que St., N.W., Washington, D. C., should now be addressed at 2128 LeRoy Pl., Washington 5, D. C.

Ordinations

Priests

Central New York: The Rev. Robert Jeffres Page was ordained to the priesthood by Bishop Peabody of Central New York on May 25th at Trinity Memorial Church, Binghamton, N. Y. He was presented by the Rev. Percy F. Rex, and the Rev. G. Clayton Mellings preached the sermon. Fr. Page will be curate of Trinity Memorial Church, Binghamton, N. Y., and may be addressed there.

Connecticut: The Rev. Perry Foster Miller was ordained to the priesthood by Bishop Budlong of Connecticut, assisted by Bishop Gray, Coadjutor of Connecticut, on May 28th at Trinity Church, New Haven, Conn. He was presented by the Rev. Richard Elting, 3d, and the Rev. Sewall Emerson preached the sermon. Fr. Miller will continue as curate of All Saints', Meriden, and will be vicar

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KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

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UNION COLLEGE

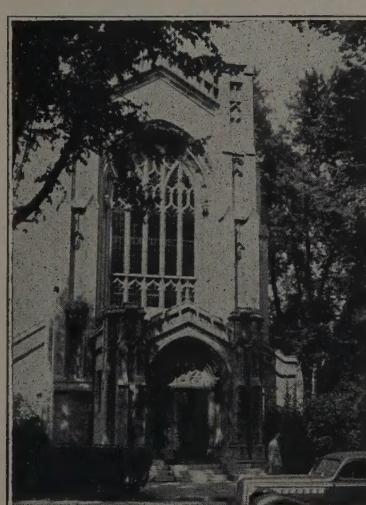
ST. GEORGE'S Schenectady 5, N. Y. Rev. Darwin Kirby, Jr. Sun 8, 9, 11; Tues HC 8; HD & Thurs HC 10

UNITED STATES NAVAL ACADEMY

ST. ANNE'S Annapolis, Md. Rev. C. E. Berger Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Aurora, N. Y. Rev. T. J. Collar, r. Sun 7:30, 9:45, 11; HD and Fri 7



ST. JOHN THE DIVINE
CHAMPAIGN, ILL.

CHANGES

of St. John's, Yalesville, Conn. Address: Yalesville, Conn.

Montana: The Rev. Robert O'Hara was ordained to the priesthood by Bishop Daniels of Montana on May 18th at St. Matthew's Church, Glendive, Mont. He was presented by the Rev. Richard R. Price, and the Bishop preached the sermon. Fr. O'Hara will be priest in charge of St. Matthew's Church, Glendive. Address: 305 W. Towne, Glendive Mont.

Deacons

New York: Warren Isaac Densmore, Walter Abraham Henricks, Theodore Jacob Jones, Charles Emil Karsten, Jr., William Krause, Reginald Ernest Moore, Haig Joseph Nargesian, and Roy Edwin Sommers were ordained to the diaconate by Bishop Gilbert of New York on May 23d at the Cathedral of St. John the Divine, New York City. The Rev. Mr. Densmore was presented by the Rev. Dr. Powell M. Dawley; the Rev. Messrs. Henricks and Nargesian, by the Rev. Arthur B. Cope; the Rev. Mr. Jones, by the Rev. Egerton E. Hall; the Rev. Mr. Karsten, by his father, the Rev. C. E. Karsten; the Rev. Mr. Krause, by the Rev. Arthur V. Litchfield; the Rev. Mr. Moore, by the Rev. Robin H. Thatcher; the Rev. Mr. Sommers, by the Rev. George E. Keith. The Rev. Dr. Dawley preached the sermon. The Rev. Mr. Densmore will be deacon in charge of the Church of the Divine Love, Montrose, N. Y., and a master at St. Peter's School. Address: St. Peter's School, Peekskill, N. Y. The Rev. Mr. Henricks will be assistant at

Christ Church, Poughkeepsie, N. Y. Address: 20 Carroll St., Poughkeepsie, N. Y. The Rev. Mr. Jones will be at St. Philip's Chapel, Anacostia, D. C., and may be addressed there. The Rev. Mr. Karsten will serve at St. Stephen's Church, Wilkes-Barre, Pa. Address: 49 S. Franklin St., Wilkes-Barre, Pa. The Rev. Mr. Krause will be assistant at St. James' Church, Fordham, N. Y. Address: 3 E. 190th St., New York 58, N. Y. The Rev. Mr. Moore will be assistant at the Chapel of the Incarnation, New York City. Address: 240 E. 31st St., New York, N. Y. The Rev. Mr. Nargesian will be at All Angels' Church, Valley Cottage, N. Y., for the summer, and will then be at Trinity Church, Princeton, N. J. The Rev. Mr. Sommers will be assistant at All Saints' Church, Beverly Hills, Calif. Address: 502 N. Camden Dr., Beverly Hills, Calif.

Southern Virginia: William Roy Britton, Jr., was ordained to the diaconate by Bishop Brown of Southern Virginia, assisted by Bishop Gunn, Coadjutor of Southern Virginia, on May 26th at St. Bride's Church, Norfolk, Va. He was presented by the Rev. David C. George, and the Rev. Dr. Moultrie Guerry preached the sermon. The Rev. Mr. Britton may be addressed at Powhatan C.H., Va.

Western Michigan: H. Stewart S. Ross was ordained to the diaconate by Bishop Whittemore of Western Michigan on May 2d at St. Luke's Church, Kalamazoo, Mich. He was presented by the Rev. A. F. Traverse, and the Rev. A. Gordon Fowkes preached the sermon. The Rev. Mr. Ross

will be assistant at St. Paul's Church, St. Joseph Mich. Address: Benton Harbor, Mich.

Depositions

The Rev. John Ridout, priest, was deposed from the Sacred Ministry by Bishop Jones of West Texas on May 1st, in the presence of the Rev. Messrs. Samuel O. Capers and Joseph L. Brown. The action was taken under the provisions of Canon 60, Sec. 1, and was for reasons not affecting his moral character.

Degrees Conferred

The Rev. William Way, D.D., was awarded the S.T.D. degree, *honoris causa*, on May 26th at the commencement at the General Theological Seminary, New York, N. Y.

Diocesan Positions

The Rev. J. Warren Albinson is now the president of the standing committee of the diocese of Easton. Fr. Albinson succeeds the Very Rev. John White, who recently retired.

Corrections

The address of the Rev. Eldred C. Simkins was incorrectly reported [L. C., May 9th]. Fr. Simkins' correct address is 4 Aspen Ridge, Elmira, N. Y.

The name of the dean of the Chicago-Southern Deanery was incorrectly reported [L. C., May 30th]. The Rev. H. Neville Tinker is dean.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

ST. ANDREWS Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r.; Rev. Robert Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r.
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr; Daily: 7, C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine Street
Sun: 7:30 & 11, 10:40 MP; C by appt.

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r.
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r.; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY
CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evening; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

NEW YORK CITY (cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Pauli T. Sargent, D.D., r.
Sun 8 HC, 11 Morning Service & Ser; Weekdays: HC WED 8, Thurs & Saints' Days 10:30; The Church is open daily for prayer.

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r.; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC
INTERCESSION CHAPEL Rev. Joseph S. Minnis, Broadway and 155th Street D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12, C Sat 4-5 by appt



CHURCH OF THE INCARNATION
DETROIT, MICH.

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8, C
Thurs 4:30-5:30; Sat 2-3, 4-5; 7:30-8:30

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., 5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC
Thurs & HD 11 HC

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One Ave. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.
Rev. William H. Dunphy, Ph.D., r.; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu & Ser 11; Nursery 5, 11; Cho Evensong & Address 4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Ave.
Rev. William W. Lumpkin, r.; Rev. Samuel H. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30

SAN FRANCISCO, CALIF. San Fernando Way
ST. FRANCIS' Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun, 8, 9:30 & 11; HD. & Thurs. 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL Very Rev. F. William Orrick, r. & dean;
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r.
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45 MP & Ser; (Cho Eu 1st Sun) 11:45 Low (ex 1st Sun); Daily: 7 Low; C Sat 4-5 & 7:30-8:30

EPIPHANY 1317 G St., N.W.
Rev. F. Richard Williams; Rev. Francis Yarnall Litt.D.
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser ex 1st Sun; Thurs HC 11, 12:00